

# Improvement Era

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ORGAN OF THE PRIESTHOOD  
QUORUMS, THE YOUNG MEN'S  
MUTUAL IMPROVEMENT  
ASSOCIATIONS, AND THE  
SCHOOLS OF THE CHURCH  
OF JESUS CHRIST OF LATTER  
DAY SAINTS



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## New Year

Father Time, his son "Rush" and the Public

### *Father—1920*

I have sent the airplane flying with the mail,  
And done some other things—I reach the port.  
Launch swiftly forth, my son, speed with full sail—  
Your day will shorter be though mine was short.

### *Rush—1921*

On, on, I wildly push—no time for pause,  
The Public clamors loud for this and that,  
A higher wage—less cost—a change of laws,  
Dense mist—flash light—ahoy—where are we at?

### *The Public—Today*

"Rush," "Rush," oh, hasten—"get us there"—for lo!  
All seem at sea—befogged and tempest tost,—  
So many, many running to and fro,  
Lord, shorten still the days, or all is lost!

—L. Lula Greene Richards.



## Dawning Year

Fair and clear smiles the cheer  
Of thy presence, dawning year.  
Hope shines o'er me from above  
And I welcome thee with love—  
Love that casteth out my fear—  
Dawning year, dawning year,  
Shedding peace and beauty near,  
Hail! Thou glorious dawning year!

Lift mine eyes to thy skies,  
Where rare, radiant morn shall rise.  
With faith's promise leal and true  
Joy and blessedness renew;  
All my aspirations pure,  
May they flourish and endure!  
Bring, O bring fulfilment near!  
Hail! Thou glorious dawning year!

Thou sublime measure—Time,  
On whose steps our lives do climb,—  
As thy days and hours swell,  
Make me wise to use them well;  
By false doctrines unencumbered,  
Fruits and blossoms many-numbered,  
Lo! How bright thy sun appears!  
Sum of all the yester-years!

—Minnie Iverson-Hodapp.

# IMPROVEMENT ERA

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## A Message to the Youth of the Land\*

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*By Elder David O. McKay, of the Council of the Twelve*

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It is an inspiration always to meet with the Latter-day Saints in conference. I rejoice with you in having this opportunity of listening to the words of love and inspiration with which this conference has been favored. I am overwhelmed, as I stand here and face this large interested audience, but I am free to say to you that if I had my choice I would not choose to speak to you, men of the Priesthood, and faithful women in the Church. I should prefer to give whatever message I have in my heart to another audience, this morning, which is scattered all up and down these counties and towns and valleys of the western states. I should like to speak to your boys and to your girls, to their playmates wherever they may be. However, since we have but very few of them here, I shall have to speak to them through you, because after all this conference, inspiring as it may be, is not an end in itself. The purpose of it shall not have been attained until the messages through you reach your sons and your daughters, and your neighbors' sons and daughters. Your happiness, your peace, depends upon your ability to get the message into their hearts.

TO BE CARNALLY-MINDED IS DEATH—TO BE SPIRITUALLY-MINDED IS LIFE  
AND PEACE

If they were here this morning I would read the following text: "To be carnally-minded is death, but to be spiritually-minded is life and peace." Glorious words these—life, peace. The whole purpose and end of existence is *life*, and to obtain in that life, *peace*. Eternal life—we have heard from Elder Richards, that the work and glory of God are to bring to pass the immortality and eternal life of man—and our purpose wherever we may be, is to *live*.

THE HAPPY LIFE COMES FROM OBEDIENCE TO LAW

I believe that we can meet our boys on that plane and appeal to

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\*Delivered at the General Conference, October 9, 1920.

them, and show them that the best life, the happiest life is the life that is prompted by the ideals of true religion. Many of them will turn aside when you say you are going to preach to them. I do not always blame them. I believe that too many of us stand on the side, as it were, and call to them to come back without ever entering into their lives.

I was reminded this morning of an old story that appeared in one of our early school books. Many of you present will remember it, so I need not repeat it to you. You remember the author pictures some people sailing down the river towards the Niagara Falls, and the man on the shore cries:

"Young men, ahoy, the rapids are below you!"

But they went on laughing and carousing. Later he cried:

"Young men, ahoy, the rapids are below you!"

But they heeded not his warning call until they suddenly realized that they were in the midst of the rapids, and with all the power at their command they failed to turn their boat upstream, so, he says, shrieking and cursing over they go!

Well, it is a very impressive picture. The lesson left an indelible impression upon me, but today it seems incomplete. It is one thing to stand on the shore and cry: Young men, ahoy, there is danger ahead; and it is another thing to row into the stream, and, if possible, get into the boat with the young men and by companionship, and by persuasion, by legitimate force, when necessary, turn the boat from the rapids. Too many of us stand on the shore and cry: Young men, ahoy! Let us get into their lives, let us touch their personality by our personality, and let them feel that there is something real in this religion; that it is the greatest thing in life, that nothing else can make them live as the true religious life. When they feel this they love it, and until they do feel it, until they do sense an immediate blessing, following activity, we are going to find difficulty in calling them into that realm where there is peace. Young people say: "We want to live. That is just what we are going to do. Let us have life, and have a good time." But their view is often distorted. They are seeking to live in the physical pleasures. They are seeking to live in the realm that brings only immediate sensation, and afterwards no peace. They fail to distinguish between the carnal pleasures and those which are intellectual and spiritual. I am not going to ask them not to have a good time. I think they should have a good time. Young men and young women are entitled to it; all men and all women are entitled to it. We are all here to enjoy life in its fullest and most complete sense; but the message of the gospel of Jesus Christ is this: *that to live one must live in obedience to law, physical law, intellectual law, spiritual law. Transgression of law always brings unhappiness, it always brings death when carried to the ultimate end.*

## HE WHO PLAYS THE CROOKED GAME LOSES

I was deeply impressed, and I hope the young men of the United States were impressed, with the remark made by one who was nationally disgraced recently when he said, it seems to me, in a rather repentant spirit: "I have played a crooked game, and I have lost." Boys, that is the story of every one who plays the crooked game. The one who plays the game straight, who deep down in his soul does the right thing, because it is right, is the man who has that peace and contentment that we all so much long for.

## HE LIVES MOST WHO LISTENS TO THE URGENCE FOR A HIGHER, BETTER LIFE

Let us seek to live intellectually. I welcome with all my heart the hundreds, and the thousands of boys and girls who are participating in the realm of education in the auxiliary associations, and in the Church schools. What are they learning to do but to live!—to live completely and abundantly; and in the living to serve—serve their fellow men. He lives most who sees or hears "Tongues in trees, books in the running brooks, sermons in stones, and good in everything." He lives most who sees beyond these trees, these stones, these running brooks and sees God and goodness in it all, who sees an overruling providence in all this world and recognizes God's children as brothers and sisters, in every one of whom there is something good, ever striving, to lift the man up out of the sensual world into the realm of true religion. I believe that there is in every human soul a something good calling for something better, very much as that something of life mentioned by Lowell when he said, referring to spring, "Every clod feels a stir of might, an instinct within it that reaches and towers and groping blindly about it for light, climbs to a soul in leaf and flower." So there is in the human soul that divine element which is calling, striving, urging the person up to a higher, to a better life. Boys and girls should do right because it is right. The day is past when you can threaten them with punishment hereafter. The world has passed by the fears of a fire and eternal torment. They can be appealed to, however, upon the sound principles of true religious living. It is the best because it works best. It is the best because it makes us happy and better here and now. We are better citizens, we are better friends, we are better football players, we are better students, we are better sons, we are better daughters, we are better everything, and the world should know it. When we take the opposite view, as many of our boys unfortunately are doing, and seek life in immediate pleasures, transitory pleasures, indeed, we find only disappointment and eventually death, for to be carnally minded is death, but to be spiritually minded is life and peace. "Live while you live, the Epicure would say, and seize the pleasure of the present day."



That is one view. "Live while you live, the sacred preacher cries, and give to God each moment as it flies;" the other: "Lord, in my view, let both united be. I live in pleasure when I live to thee."

#### PHYSICAL PLEASURES TO BE AVOIDED

There is no peace in yielding to the temptation to transgress the laws of virtue and chastity. If there is one thing in all this world for which we should be thankful as Latter-day Saints, it is that there is a sentiment, founded upon the solid basis of revelation from God, that chastity among the young is as sacred as life itself. One of the most disintegrating influences today is that feeling that is creeping in amongst some of our young boys and young girls that they can violate the law of chastity with impunity. The law of the land may not reach them—they may avoid that. Their bishops may not detect their transgression. But God can. And deep down in their own souls they know that they have lost part of their life. They have lived as the Epicure would live, for the moment, and they have no peace. Their souls are turbulent. Why? Because they have stained the character of another, they have stained their own souls eternally. No one can transgress the laws of chastity and find peace. That is the message to our boys, to our girls. No matter what the opportunity, no matter what the temptation, let the young man of Israel know that to find happiness he must hold sacred his true manhood, let him know that he is going to live and live completely by refusing to yield to that temptation. Then he is happy; he is happy. There is peace instead of turbulency in his soul.

Next to that disintegrating evil, is the evil mentioned by President Clawson, tobacco—young men who are just learning to indulge in this physical pleasure, this sensual appetite, have been told by you parents, not to smoke. Some of the young men are not doing it in your presence. Some of your boys you think have not become addicted to that habit. In trying to correct this evil, have you stood aside and cried, Young man, ahoy, there is danger down there? Or have you tried to touch his soul? Have you tried to convert him to the fact that to indulge in the pernicious habit is to take part of his life, to weaken his physical being? Have you studied how to convince him of it? If you haven't you are standing on the shore simply crying to him instead of plunging in and trying to guide him around.

The gospel of Jesus Christ when lived in its fulness, as we were admonished yesterday by the President in the keynote of this conference, gives peace, life, physical life, intellectual life, spiritual life.

The Word of Wisdom is a law that applies directly to the physical world, the physical salvation and peace of man. Too many of our boys are unconverted to it. We haven't touched them by our appeals. We haven't given them facts perhaps. They think we are preaching, simply crying to them to come back. I would that every young man



knew this: *that every person who indulges in the use of tobacco simply hampers his physical well-being to the extent that he uses that narcotic.* Let us appeal to them. Let us unite as a body in the campaign that is now abroad in our land to eliminate the use of that weed, from our communities. The time has come when the Latter-day Saints should stand by their principles, not on the bank crying, but in the midst of the young, out with them, in their quarters, out with them to the picture shows, go out with them, mingle with them. It is all right to talk about the sacredness and the influence of our homes, and there is no one that will stand more solidly behind the importance of having the right influence in the home than I, but the fact remains that our boys are going out at night, night after night; and you and I are out of our homes, during the day, so we are not associating with them very often in their homes, and it behooves us to get out into the pleasures more than we have, to go to their shows with them, aye and go to their parties and become acquainted and touch their lives. Then we may know, whether or not they are taking a cigarette once in a while. We can detect their breath, perhaps. We can see the companions with whom they are associated, and we can judge our boys and our girls greatly by the companions they keep, as well as by their actions in the home. To boys I would say, that if they want to live physically, if they want to be men strong in body, vigorous in mind, if they want to be good sports, enter the basket ball game, enter the football game, enter the contest in running and jumping, if they want to be good scouts, if they want to be good citizens, in business, anywhere, avoid tobacco and live strictly the religious life. I am not afraid to call it the religious life to them. It is not a thing that will make them gloomy and sad. Live the gospel of Jesus Christ, for it is the science of life revealed from on high. Make them feel it as you feel it and I am sure we are going to save them, and by that I mean we are going to make them live happier and better. If we need any test, anything to help us on that, to appeal to them, we can find plenty of material to help us. I would like the boys to understand that the revelation given by the prophet Joseph is borne testimony to, today, by thousands and thousands of men and women. Here is one testimony, which I would like to read. It comes from a man who spent many years in the study of opium, in curing drunkenness, and who is now striving to cure the habit of tobacco. He has spent many years in the Orient and he has seen the effect of opium upon the eastern people.

#### A COMPARISON

He compares the effect of the cigarette with that of opium. Mr. Charles B. Towne in *Habits that Handicap* says:

I have spent a good deal of time in the Orient in the interest of those

who are trying to subdue the opium evil, and I may add that there is in China today a flourishing concern which has grown rich out of the sale of cigarettes. With the extremely cheap Chinese labor the concern was able to sell twenty cigarettes for a cent of our money. Up to the beginning of this enterprise, about 1800, the Chinese had never used tobacco, except in pipes and in very minute quantities and in rolling their own crude cigarettes. The concern was sending salesmen and demonstrators through the country to show the people how to smoke cigarettes. Now it is estimated that one-half of the cigarette consumption of the world is in China. In trying to lessen the opium evil, in which they have to a very considerable extent succeeded, the Chinese are merely substituting the cigarette evil. It is well known to the confirmed opium smoker that he needs less opium if he smokes cigarettes. The Chinese are spending today twice as much money for tobacco as for opium. If any one thinks that China is the gainer by substituting one drug habit for the other I beg leave to differ. The opium smoker smokes in private with other smokers, and is thus not offensive to other people. He is not injuring non-smokers, or arousing the curiosity of boys, or polluting the atmosphere, or creating a craving in others. In the West the opium habit is generally condemned, because the west is able to look with a new and unbiased mind on a drug habit that is not its own. I consider that cigarette smoking is the greatest vice devastating humanity today, because it is doing more than any other vice to deteriorate the race.

#### HOW LIFE AND PEACE COME

To be carnally minded is death, but to be spiritually minded is life and peace—peace that comes by obedience to principle, peace that comes by overcoming habits, evil habits, peace that comes by self-mastery over appetite and over passion, the peace of the gospel of Jesus Christ.

A man must earn his hour of peace,  
Must pay for it, with hours of strife and care,  
Must win by toil the evening's sweet release,  
The rest that may be portioned for his share.  
The idler never knows it, never can.  
Peace is the glory of the happy man,  
And man must win contentment for his soul,  
Must battle for it bravely day by day.  
The peace he seeks is not a nearby goal.  
To claim it he must tread a rugged way.  
The shirker never knows a tranquil peace,  
Peace but rewards the man who does his best.

God help us as men of the Priesthood, as fathers and as mothers, to reach our boys and our girls, and impress upon them this great lesson, this divine truth that to be carnally minded is to be miserable, unhappy, perhaps not for the time being, but to lose part of our very life; that to be spiritually minded, which means to obey the principles of the gospel in all that it means, is to have life, life eternal and peace, I humbly pray, in the name of Jesus Christ. Amen.

# Christmas

*By Mary West Riggs*

It was the 23rd of December. Tiny white flakes were steadily falling. The whole earth seemed wrapped in the emblem of purity. Even the pines resembled tall, white sentinels set to guard the lonely settlers.

"Isn't this jolly weather for Christmas?" cried Archie Bowen, as he rushed up to the log fire lively dancing in the huge old fireplace, "You ought to see my sled now, mother, it is a dandy."

Sister Bowen smiled sweetly. What happiness could surpass this! Surely, earth has no peace so holy, as the blessed rest of a mother's love.

Little Dell was working at the popcorn balls. Gerald was making the paper festooning for the Christmas tree, while Mable and Bess had finished the Christmas cookies.

"There, mother dear; every sock and stocking is beautifully mended," said Alice.

"That is good," answered the mother, as she set the lighted lamp upon the table, but I cannot understand why your father and Ben are so late coming."

"Here is father now," said Archie, as he set the pail of steaming milk down with a bang and a splash. With a scream of delight every child followed; for whenever father came home there was always a wild race for the pasture gate.

Crunch, crunch, came the sound of the wheels against the hardened snow, and an occasional jingle of the frozen buckles and harness straps: finally the wagons came to a stand; there was a bevy of hands and feet each of the possessors of which was eagerly clamoring for the first kiss.

The children's greetings being over, father and mother were left for the few confidential words each loved to hear.

"Why were you so late?" inquired the wife.

"To that question, dear, I must answer much. The roads were soft and heavy. I thought they might be better higher up on the rim, so we took the road leading around by Houck's ranch. I found the Houck family in a very pitiable condition. He has been bedfast for weeks with rheumatism and yet unable to get out. They have three helpless children. They had no wood and were out of provisions. We unloaded two hundred pounds of flour, and dragged in some wood.

"When we were ready to leave, the poor, little lady followed us out and said in a choked voice:

"You'll never know how much good you've done this Christ-



mas time. Our children have almost broken our hearts, as they have talked of Christmas and the toys they knew Santa would bring. This morning their father broke down entirely. I called them out into the kitchen and told them I wanted to hear no more of Christmas, or Santa Claus; and that the first one who mentioned it again would be punished. I told them we had not even flour enough to make another loaf of bread. I did not dare to tell their father, and I was almost wild. Our little George said: "Why, mama, what's the matter with you? You know we have asked the Lord to help us, and you know he will, 'cause he always answers prayers. He will send us some flour for supper, you just see, and sure enough he has done so. I feel I owe my children much for the lesson they have taught me, and I ask God to bless you, Mr. Bowen.

"We drove away, but, mother—those children have just as much faith that Santa will come, as they had that the Lord would send them flour and—what are we to do? It rests with us; shall those innocent children lose faith in prayer? Or shall Santa really visit them?

"He must visit them," declared the faithful wife, as she dashed the tears away, "but how—there is nothing to buy even if we had plenty of money."

"I know," continued the husband, "Yes, Ben and I have a plan, if it would meet with your approval. We were wondering if we could not make up a box for the Houck family. I've brought each of us a small Christmas. We could talk it over with the children tonight; you see, we might start the box by first dividing the apples, candy, and nuts."

"Husband, I do not wish to be selfish, but if you've given them so much flour, don't you think that if we send them some cookies and popcorn, that would be enough?"

"The cookies and popcorn will help, but would this not be one of the best opportunities of teaching to our children the lesson of self-sacrifice and charity? Would that not be the true spirit of Christmas? Do we not lose the real significance of Christmas by our great preparations for a joyful time? Do we teach our children the real meaning—that we celebrate the day in honor of Christ's birthday? Do we follow his example in making everybody happy? That is why the practice of giving has been instituted. Christ gave to all men liberally. Shall we tell our children to pity the poor Houck children, and be thankful we have so much? Will that be enough?"

"Husband, I am ashamed. I know you are surprised at the attitude I have taken, but it seemed that if we divided everything, we would all run short. I care not for myself; but for our own babies; they, too, are praying that Santa Claus may not forget to come."

"I know, my dear," gently answered the husband; "but the prayers of our children need not go unanswered; for, if you are willing, we will unpack our Christmas box tonight. We could tell them a true story of poor children and see what they wish to do."

"Show them everything tonight, instead of filling their stockings! I had doted on that so much; still, I feel this lesson will be of lasting value, if our children can see it for themselves and do it by their own free will."

"Children, can we all meet around the fireplace after supper? We have some business to attend to."

Each one felt secretly complimented, that they were of so much consequence. A word from the father, and Ben and Archie left the house, soon returning with a mysterious-looking box. On the lid was written, "Compliments to the Bowen family—from—Santa Claus."

"Shucks! Why didn't you wait till Christmas, Ben?" said Mable. "There'll be no fun now, I don't want to see my things."

"I don't either," said Gerald. "My Christmas is all spoiled."

The father quickly took the stand. "Children," he said, "can you listen to a true story? Coming home, we had a sad experience." Then he vividly pictured the cabin, and the want and the misery of the Houck family.

"You know," continued the father; "those poor children have been praying for flour, and we took them some. They felt that the Lord had sent it, and now they are praying that Santa Claus will visit them. May wants a doll; George a French harp; perhaps—even now they are praying. Their papa's too sick to get out; their mama is tired and sad; they have not a cent of money; still they believe that Santa will come. Think how hard they will cry when they get up Christmas morning and find their stockings limp and empty. We can read pretty stories of Christmas and poor people, but here is a real true story. The poor children are right at our doors, perhaps poorer than those we read of. Remember, Christmas is Christ's birthday, and we should try to please him, by being good to everybody, and making everybody happy, and in giving to others we make ourselves happy. If Baby Bess would give a doll to the little poor girl, and Gerald a harp, we would share all we have. Jesus would look down in approval; for he says, 'Inasmuch as ye have done it unto the least of these ye have done it unto me.'"

With eager desire and the hearty sanction of each member of the family a large box was brought. "Here is the first donation," said the father as he placed a huge cut of beef in the bottom of the box.

"Well," said the mother, who was fast partaking of the true Christmas spirit; "here's some sugar, this ham, and a bottle of mincemeat."

"Is not this fun?" cried Dell; here are six of my largest popcorn balls; put them in carefully, won't you, papa?"

"Now, Santa Claus sent us this box; if you would like to open it, perhaps we might find something else to send," said the father.

"Oh, hurry and open it," said Gerald. "I hope he has sent me a harp, so that boy George won't be disappointed."

The parents exchanged hasty glances. What self-sacrifice coming from their boy! What beauty from innocent childhood!

Soon the box was opened, and the children almost screamed as the odor of cherry-red apples greeted them, and then the sack of store candy and nuts. All were quickly divided, and a goodly portion of each was laid with the popcorn balls.

"Please send some of our cookies, too," said Mable and Bess, as they brought forward round rings and fair specimens of the animal kingdom, all made from the cookie dough.

Then came the presents; first mother's, a good pair of warm woolen blankets and a large shawl. "Santa" must have known just what I wanted," laughed the mother, as she fondly passed her hands over the soft woolen textures.

"Yes," said Ben, "and when I saw how cold that poor, sick man seemed, how I wished we could leave him a good, warm blanket. Their bedding seemed so thin and worn to me."

The mother's face, for one instant, was almost grey in its bitter struggling. Were they not carrying this to an extreme? Did they not also need the blankets? Then she caught the eyes of her children upon her. Why, O why had the thing seemed so hard? The good in her had conquered; self was crushed for the hour.

"Ben," she said, "kindly roll up my beautiful blankets, and place them in the Christmas box."

"Hurrah!" cried Arch; "Now for the next, hurry it up; this is more fun than opening our socks Christmas morning."

"Well, the next parcel seems to be for you, my boy."

"Hip-hip-hooray! Now lookout; a new pair of suspenders! Just what I've been needing; and O, look! something I've been wanting for a century, a real silk muffler," and before he knew it he was before the mirror tying the silky muffler about his neck.

"I guess we'd better go on to the next, father; Arch does not want to make further donation."

"Dickens I don't," returned Arch; "of course I want to see the box full, but my suspenders won't fit any of them, and my muffler," he stopped—ge—he did not want to see that go; he felt of it again, forgetting the family at large; of course, the muffler would be dandy for the old gent when he began sitting up and getting out, but—well—he gave a great gulp. It was the hardest thing he ever did, but no one must know it, he thought.



He threw his head high and said, "Here, Ben, throw this neck thing in. It'll help fill it up."

The father gave his son a tender glance, which was full of love and praise.

Next came a parcel for Alice. She snapped the string, "O mother, see," she said, "a dress pattern; I guess he knew how much I wanted a new dress—and—ah—a pair of gloves, kid ones too;" and she commenced fitting the gloves, forgetting the eyes that were watching. Suddenly she awoke with a start. "I want to give something, I know I'll be happier," she said. "It is very easy to give, I find, if it is something we are not particularly fond of; but if it happens to be things like these—new dress and gloves, both I've wanted so long; why, it is a different thing."

"I would not give either," said Ben; "your gloves would not fit any of them, and I reckon Mrs. Houck has worn calico so long, that she would not feel comfortable in warm woolen stuff like that."

"Ben, surely, that poor woman was not wearing a calico dress in this cold weather."

"It looked like calico to me, and muchly mended at that," he answered. Alice felt ashamed of her slight indecision, "Please put my dress in the Christmas box for that dear little woman."

"Oh, won't she be tickled?" cried Mable.

"The next parcel is for Gerald. The little fellow reached longingly for it.

"Oh, I'm so tickled; I've got a harp, put it in quick for that George. I bet he will be tickled. I'm so glad," and he danced about as though he owned the world.

Then Mable's came—a work box and a new coat. "Mother," she said, "my old coat is too small for me; how would it be to clean it up nicely and give that to the little poor girl?"

"All right," agreed the parents; then, for fear she might have appeared selfish, she did up the pretty basket and laid it in the Christmas box.

"Baby Bess, here is yours." The little tot laughed; "Oh, ook, ook; everybody ook; I've got a dolly and some dishes, too, put my dolly wight away fo' dat 'ittle girl what's been crying; I can ove my dishes."

Dell was glad to put half his marbles and horn away. "Hurrah for the Bowens!" said Ben.

"Now let us add this heavy quilt and a piece of flannel, and then our box is bountifully filled."

Someone started the strains of that pretty Christmas song, "Far, far away on Judea's Plains." All the parts were taken, from the clear tenor, down the strong, low base. The whole house seemed ringing with joy and peace on earth good will to men.

No happiness could exceed that which filled each heart that night.

The next morning the family cheerily arose. More cookies were being baked, more popcorn was being popped. Yes, they'd all have to work a little faster and a little longer than they had planned, but what of that? They were happy, and everything seemed a pleasure.

The afternoon dawned lowering. "Boys, we're going to have a heavy storm, it seems. You'd better hitch on to the sled and deliver our Christmas box."

The family watched the proceedings preparatory to the departure, and all offered suggestions of just how their precious box should set.

"Hurry back. Tell us all they say. Won't they be tickled?" cried the children all in a breath, as Ben and Archie drove away in the snow.

Among the older members of the family the Santa Claus scheme had been planned as the prettiest method of giving their Christmas box; so, shortly before reaching the Houck ranch, the boys drew up the reins, and, with Archie's help, Ben donned the old St. Nicholas garb. Archie waited just in sight of the cabin, while Ben drove up and called:

"Ha, ha and ho, ho, is there no one at home?" Soon the doorway was crowded with eager, hopeful little faces. "I told you, I told you," cried the believing little George.

Even the poor mother gasped, but could not speak. "Merry Christmas to all of you!" called the rounded St. Nicholas. "I had so many trips to take; had to make this place a little early; but your mother can fill your stockings for me." He patted each of the children playfully as he turned to go, but before he reached the sled the mother was at his side. "I don't know who you are," she said in a hoarse whisper, "but as long as I live I shall pray God's blessings upon the Santa Claus who visited such a sad and lonely ranch this Christmas time."

"That is a bounteous reward, my dear lady, and now a merry Christmas to all of you!" And he merrily dashed away.

Mother and children dragged the great box inside. They removed the lid and all stared in joyful amazement at the sight of the good things.

"Let us kneel, thank God, and ask his blessings upon the givers," said the father.

Ah, Mother Bowen! Could you but see those heads so humbly bent, could you but hear the choked and halting words which are so earnestly spoken, you would thrice thank your Maker for giving unto you this golden opportunity, which will add joy and peace to your household forevermore.

*Twin Falls, R. D. No. 3, Idaho.*

## Some Social Sentiments\*

*By Elder Stephen L. Richards, of the Council of the Twelve*

I always find it very difficult to reach a conclusion as to how I should best occupy my allotment of time on these occasions. I think I have been more perplexed than usual at this time to know what I ought to say, in an attempt to make some contribution to the great conference that we are now holding. I desire to say nothing that is inconsonant with the splendid remarks that have already been made, and with the excellent spirit that has here prevailed. I feel, as Brother Whitney expressed himself, to give over my thought to some matters that have been more or less weighing upon my mind; and while I may not be able to give solutions to some of the problems that I see confronting us, I sincerely hope, with the aid of our Father's Spirit, to be able to present to you some questions which I believe deserve our serious consideration.

THE "WORLD" HAS BROUGHT A TRANSFORMATION AMONG US

May I, by way of premise, go back a few years in the history of the Church? Not many years ago the various communities of the Church, that is, the communities in which the Latter-day Saints dwelt, were made up almost exclusively of members of the Church. I think that not more, perhaps, than twenty-five or thirty years ago would have found our villages and our small towns, outside of the few large centers in this intermountain region, to be peopled almost entirely with members of our Church. These villages, these country towns, while all under the jurisdiction of the civil government and all functioning as municipalities, were nevertheless so exclusively made up of people all professing one religious faith, that necessarily there was a unity of expression in matters of social intercourse, particularly, that was very marked. Nearly all of the activities in the societies that then prevailed were carried on under the jurisdiction of Church government. Our wards, being small centers of population, so formed as to make feasible and practical the administration of social affairs and functions, were under the jurisdiction of their bishops, and our people responded almost with unanimous accord to the direction and the influence exercised by the Church in these various communities. We were homogeneous.

With the passing of years a very different condition has come to prevail. In the larger centers of the Church people whom we some-

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Expressed at the General Conference, October 9, 1920.



times designate as "outsiders" have come to be, in numbers, in the majority, and in these smaller centers of the Church there has been such an influx of people, not members, that they form no inconsiderable part of the population of these rural communities, that were once almost entirely made up of our people. With the influx of these people into our various communities have come very many practices that are wholly different from the practices and the standards that were once employed and upheld. The "world," as we commonly designate all that is outside of our Church, has literally come in upon us, and it has brought with it the practices of the world.

#### OUR RELATIONSHIP TO THE "WORLD"

As I have given my thought to this transformation I have ever asked myself the question: What is our real relationship to the world? How ought we to properly articulate in carrying forward the functions of our Church with these portions of our communities that are not of our Church? I have been very much perplexed in my thinking to answer for myself these questions, and yet I have regarded them as vital and essential to the proper going forward of our work. I have recognized the fact that in an attempt to answer those questions some possible offense might be given to those whom we designate as being of the world and not of us. But I have regarded it as desirable that they, as well as we, should know how we regard our mutual relationship. I have been particularly concerned with the question, because I have thought that it has very definitely affected many conditions in the Church that I regard as being serious today. May I illustrate?

#### ILLUSTRATION

There has come in upon us the practices, the fashions, and the rules of conduct, and a standard to which the world adhere. People of the world, living for things somewhat different than we profess to live for, have sought by different means to attain their goals in life. There are among these people many first class men and women, many whom I am proud to call friends, and many with whom we all associate, and to whom we look up as being desirable in every sense of the word. But among these many good people there are also numbers who are wholly devoid of any of the conceptions that we ourselves have with reference to our duties to God and to one another. There are great numbers who in no sense, either in principle or action, stand by the ideals for which we stand and to which we devote our lives.

We find also that in the establishment of the various institutions that we have among us there has come, in many cases, to dominate, the spirit of the world. I have reference particularly to our homes. I know that any thoughtful man, who has had any opportunity for obser-

vation, will be convinced that throughout the whole country there is a growing tendency and disposition on the part of men and women not to regard the home in the same light which we have always regarded it. I know that men and women, united under the bonds of matrimony, in many cases, altogether too numerous, have failed to make of the great institution of marriage that which God intended it should be; and I know, as you know, that the time which is devoted to social affairs, so-called social affairs, precludes both men and women in the world from making home such as it ought to be, in order to insure a citizenship that will carry forward the great ideals of this land.

Now, has it not come to be the case, in very many of the communities where Latter-day Saints dwell with non-"Mormon" neighbors, that the Latter-day Saints themselves have entered into some of the same practices and partaken of some of the same influences that have brought to pass the condition which I have named? I ask you, is it reasonable to expect that young men and young women may associate with their neighbors and friends not of the Church, partake in all of their social pastimes, devote themselves to these so-called teas and card parties and club arrangements, and at the same time not partake of those influences that deter men and women from functioning, as God intended they should do, in the building up of the race and in the maintenance of homes which constitute the very foundation of our society and national structure? Is it reasonable to think that that influence which always comes from close contact between personalities, when it induces a course of action in one direction, is not very apt to induce a course of action along all directions in which the society of the world moves?

EVERY LEGITIMATE OPPORTUNITY FOR SOCIAL INTERCOURSE SHOULD BE PROVIDED WITHIN THE CHURCH

In my own thinking I have come to the conclusion that, while it may be possible for our people to hold close communion and intercourse with those who do not profess our standards and ideals, and maintain their integrity, their virtue, and maintain in purity their own ideals and standards, it is unlikely that they will do so; and I am convinced that it is right that the institutions of the Church should provide for our people, particularly for our young people, for whom we are all deeply solicitous, the facilities, the advantages, the necessary opportunity for expression of all that is good within them, and the necessary opportunity for all kinds of social intercourse, in order that we may preserve in its original purity the truth of the gospel of Jesus Christ.

A MISTAKE TO MARRY THOSE NOT OF OUR FAITH

I welcome the stranger within our gates; I welcome a fair and proper intercourse between men and women not of our Church and

those of the Church; but I would deplore any lack of opportunity within our Church which should lead our young people, in particular, to think that they have to go beyond the confines of the Church to find the necessary opportunity for gratification of all their legitimate social desires. This question, in my judgment, has very important and divers bearings in all phases of our life. I observe, and you know, that no inconsiderable number of the young men and young women of this Church are marrying outside of the Church. I grant that some might say that a liberal, broad-minded, tolerant policy would welcome such a situation. I believe it to be the mind of the presiding authorities of this Church, as well as the mind of all thoughtful Latter-day Saints, that it is the profoundest mistake for young men and young women of this Church to marry those who are not adherents of its faith. Experience has demonstrated in so many cases that it would not be possible to enumerate them, that such a union, in our conception of that great relationship, is a failure, and that only in the most exceptional of cases does it prove to be for the happiness and the welfare of the parties concerned. I believe, my brethren and sisters, that it is necessary that we shall maintain our standards and our ideals, in order that they may appeal to the world, and in order that the world, seeing our good works, may be led to adopt these principles for the guidance of their lives.

#### THE GOSPEL, A LIGHT TO THE WORLD

I read in our Doctrine and Covenants the following:

And even so, I have sent mine everlasting gospel into the world to be a light to the world, and to be a standard for my people and for the gentiles to seek to it, and to be a messenger before my face to prepare the way for me.

I regard that message, coming from our Father, to indicate to us that first we must maintain the great, high, magnificent standard of living that he has given to us, and then by maintaining that standard we will attract the people of the world to it, and let them know of the vitality of the great principles that we espouse, by incorporating them into our lives. I believe that the world does not want our doctrines under the label of "Mormonism." I am convinced that many of the principles for which we stand are acceptable to many men and women in the world. I am convinced that many are now in course of adoption, and that they are gaining great headway among all the peoples of the country. But I am convinced that they do not want these principles under the label of "Mormonism." They want to work into them in their own way. They want to incorporate them into life and society under different names. They do not want them under the name of "Mormonism." But I want them under that label. I want them to be known as the great life-saving principles that have been



revealed in the gospel of Jesus Christ. I want the world to know that the only security that there is for perfect life, for advancement, for progress, for peace, lies in the gospel of Jesus Christ. I want the Lord to be recognized as the giver of all these great, good, and virtuous things. I believe that the only way in which we can sustain them as the principles of the gospel in unity, in their integrity, is by cultivating a close adherence to the Church, and maintaining the standards for which it stands.

#### OUR FORCES SHOULD BE UNITED AGAINST SIN

I endorse heartily the words that have been spoken concerning sin, and I regret, beyond expression, the fact that sin is creeping in among us. I believe it is our duty, as it scarcely ever was our duty before, to unite our forces against this incursion of sin, and in order that we may the better do it I am convinced that we must provide within the Church, as are now provided, means and facilities to satisfy all the legitimate desires of our people.

#### WE MUST PROVIDE RECREATIONAL INSTRUCTION AND EDUCATION

In order to make some practical application of the principles that I here advocate, I would like to suggest, particularly to the officers of the Church, those who have jurisdiction over its various organizations, that in my humble judgment we are equipped with every necessary organization to provide adequate facilities for all of our people to fully and richly live. I think we have the necessary club facilities. I think we ought to provide the necessary facilities for recreation, and I feel that it is the proper time to provide such opportunities that our young people, in particular, will not think themselves obliged to receive their recreational instruction and education—because education and instruction come as much from recreation as in any other way—from sources in no wise under our control, and which bring baneful influences in among us.

When you come to consider the fact that the moving picture business has today come to be one of the very largest businesses of the country—I heard it rated only a short time ago as fourth—when you come to consider that that business and its projections appeal to all our people, in every hamlet, in every village, in every community where we dwell, is it not time that some effort should be made to direct and supervise and, if possible, control its large influence upon the lives and the characters of our people? Has the time not come when we should be willing and able to provide recreational facilities, so that it could not be said that the commercialized dance hall or the commercialized theatre, or circuits of vaudeville, have a monopoly on all of the dramatic presentations, carrying with them their influence and the force of their instruction?

## INDISCRIMINATE MIXTURE DEPRECATED

My judgment is that we must meet the situation soon, and that we must give to our people, within the organizations of the Church, all the opportunity necessary for the development of culture, for the development of their better selves; and that in order to do it, it will probably be necessary to stand somewhat aloof from the world, whether they like it or not. I cannot but think that when the Lord said that we were the salt of the earth, he intended that we should so preserve the great principles of truth committed to our custody that they would not be tainted or polluted by any outside worldly influence; and I regard it as well nigh impossible to keep them in their undefiled purity if we permit an indiscriminate mixture with all the influences and practices and fashions and fads that come into our midst, brought by those who are not of us.

Now, I do not wish to be considered as intolerant of others. I recognize a very great obligation to the stranger who has come among us. I recognize the obligation that has been referred to a number of times during this conference to give him that which we have. I tolerate his views with full willingness; without reservation I accord to him the privilege of worshipping how or whom he may. I want him to know that there are no people in all this broad land who more thoroughly believe in the true principles of liberty and freedom than do our people. But I would like him to know, at the same time, that we are trying to carry forward the work of God, that we regard ourselves as the custodians of the principles of truth, committed to us in this last dispensation by the Lord himself, through his divinely chosen prophet; and I would like him to know that we do not want those great principles of truth in the slightest degree corrupted by any notions, by any practice, by any fashions that he may introduce among us.

## CLOSE ADHERENCE TO THE ORGANIZATIONS OF THE CHURCH COUNSELED

Therefore my thought is, and I propound it in the form of a question, my brethren and sisters: Is it not incumbent upon us in these perilous times to adhere close to the organizations of the Church, to make them function fully in the lives of the people and provide, as God himself in his infinite wisdom and mercy and kindness has provided for us, all necessary opportunity for the complete development of manhood and womanhood, under the auspices of the holy Priesthood of God? I pray that we may think and study and act, and I do it in the name of Jesus Christ. Amen.

# The Girl of the Panel Picture

*By D. C. Retsloff*

Old Hy Brown very deliberately turned his shrewd, gray eyes toward the opening between the trees that gave a glimpse of the trail a quarter of a mile down the mountain side.

He was a queer character. All his life he had hungered for the call of the wild; for many years he had lived at "Cloud Crest," his fancifully-named mountain niche, alone under the heavens, alone with the mighty trees of a thousand years.

Ill health had sent him, a young man, away from an eastern city to this spot, which might rightly be called, "an artist's dream of beauty." To him it was even more, for it had given him health and physical strength and a philosophy that comes only from long years of association with the beauties of creation.

The rose and gold lining of the sky was draping itself softly over the mountain, and twilight was creeping upward, on tip-toe as he stopped in the doorway and looked down the gap into the valley, wondering how many earthworms had felt the thrill which comes from standing almost on the rim of the world, where the bite of the sharp air stings the flesh into glowing resistance.

The wind came cold from the snowy summit of Mt. Graybeck, and he felt the mysteriousness of it all, as he viewed the wonderful handiwork of the Master, in the clustering shadows.

"Cloud Crest" had an elevation of something like seven thousand feet and even on this June evening, it was anything but comfortable away from a blazing fire.

His thoughts were disturbed by the appearance of a young man who came slowly up from the gathering darkness.

The stranger was a bedraggled looking creature, carrying a black bag, a battered tin box, and a flat parcel a couple of feet square.

The mellow tones of Hy Brown seemed in perfect keeping with the surroundings: "Hello, stranger, are you lost, or going somewhere? There's no other habitation on this side of the mountain."

"I'm tired," replied the traveler, leaning against the door frame, "tired and hungry."

The wind passing through the branches of a giant pine at



the corner of the cabin rustled in soft aeolian murmurs, as Hy Brown answered: "Come in, then, come right in."

They turned from the settling of night to the brightly lighted room with its artistic disorder, chairs drawn up before the dancing fire, and tables scattered here and there. Furniture, walls, fur rugs, everything breathed of rest and peace, and comradeship.

Hy Brown was noted for his quaint logic, his unfettered thoughts, his expressive tongue, and his honesty and fairness to humans. He had never been known to turn a deaf ear to suffering, and the thirty years he had lived in the mountains, he had never mistreated a fellow man.

Now, as he placed food and drink before his guest, his active mind was searching for the reason, or the reasons, that had led him to "Cloud Crest."

He saw that he was young, not over thirty, tall, lean, and sinewy; there was a look of mystery in the depths of his dark eyes, and his face lacked something.

But it was with a satisfied feeling that Hy read an indication of good breeding in the thin, delicate, flexible hand with its finely shaped thumb and slender fingers.

Hy Brown had lived so long in the wide spaces, that he respected personal silence as he respected the silence of Nature. He gave his bark-covered store-room to the young man for sleeping quarters, saying: "Better take seventeen hours' sleep, it will do you good."

The old man was always up before sunrise; he reveled in the early coloring of the hills, the soft shades, and high lights of old Mt. Graybeck.

Early as he was, his guest was out earlier, sitting on a log gazing at the mountain. He turned at the sound of his host's footsteps, tapped his long, slender fingers together and asked suddenly: "May I stay here with you, and some day will you go with me up to the top of that white peak? You know, things will always be the same up there, no matter what happens down here. This is a beautiful spot, so wonderful that I want to stay. Don't you think it is an ideal place?"

Hy Brown nodded: "You are welcome to stay; no man can ever tell what he may be called on to do for another."

Time never drags with Nature running the loom, so the stranger stayed and easily adapted himself to his new environment. He called himself Rob Henry. Of his past he never spoke. Brown grew fond of him as the weeks spun on; they had a common interest in their love for the great out-doors.

Rob rustled wood and cooked. When his self-imposed tasks were done, he would disappear and be gone for hours at a time, always carrying his mysterious luggage with him.

Three months passed. One day Brown, in trying to locate a bee tree, observed the young man stooping over an easel, where a gap in the range gave a glimpse of the valley below, with the river gleaming, a silver thread in the far distance.

Noiselessly Brown approached. He almost held his breath in wonder, for before him, in miniature, was an exact reproduction of the scene. Its living, glowing colors, blending with the azure of the sky, was done with an accuracy that spoke of the power of genius.

He forgot that he was an unbidden admirer, as he exclaimed: "How beautiful, how wonderful!"

Quick as a flash the young man, with bold, mad strokes ruined the exquisite work.

"Rob, what have you done? Why did you destroy that marvelous thing?" Hy almost wept.

The artist trembled like an aspen, and a look of despair crossed his face. He flung himself down on the carpet of pine needles and his thin form shook with sobs.

"Tell me, Rob, why did you do it? There is a fortune for you in your brushes; let me help you. I know people who would pay almost any price for such a picture."

"Why did I do it? Because I thought you, like all the others, would call me crazy. Something inside of me makes me paint. The people down in the valley have no idea of color. I stole up here, and it has been so wonderful, so heavenly, to spend hours, undisturbed in the work I love."

He sat up. "I have several finished and hidden in the bark shack. You may see them if you wish. I have done this canvas over three times. It is my last piece. I can't work fast enough to gather all the wonderful colors, the tints and shadows. There is something inside of me that never will be stilled. I must paint." His eyes burned feverishly as he looked into the calm, gray orbs of the older man.

There was an aching pressure in Hy Brown's throat: "Keep at it, Rob; you shall have everything you need."

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Though the painted glimpse through the gap had been beautiful, it was forgotten when Hy saw the collection in Rob's quarters.

All were gems in a way, but there were two that stood apart like green oases in a sandy desert—an oblong piece and a panel.

The colors so lavishly spread by Nature, Rob had caught and fixed with an accuracy that would have attracted and held the eye of the most critical connoisseur. They were so wonderful in every sense of the word, and so real that Hy could

almost smell the piney, perfumed wind as it kissed the flowers; could almost feel the damp of the rocky hillside under the evergreens.

"That oblong canvas of Mt. Graybeck is true to itself at sunrise, it makes me think the whole world smiling. Many a morning I have seen it glowing in the same soft light; as I watch I can see the tints change and the shadows shift."

"I copied it in an hour of inspiration," replied Rob; "to me it's like having died and been born again in a new atmosphere."

"And this one—what about it?" Hy pointed to a long panel with the figure of a girl standing, slender and straight, on a rugged scrap of rock, stamped with age and time. A background of sun-kissed, cloudless sky gave the face an expression of entranced expectancy and beauty.

A troubled look came and lingered in the artist's eyes. He brushed his hand across his forehead as he answered: "She, well, it seems as if I had known such a face sometime, but maybe it is only a dream."

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Thus the summer passed, and autumn came. September brought dreamily brilliant days, the sun drew the aromatic odors from the pines, the foothills fell back one upon the other in cool, blue folds, and the tops of the Sierras, white with snow, seemed to pierce the dome like a bowl above them.

Hy Brown stood moodily in the doorway. He watched a hawk that hung poised in the sky, at the same time tipping his head to catch the gurgling noise of the small spring that bubbled up near the roots of an evergreen in front of the cabin. He turned to his companion: "Tomorrow I'm going to take a long hike along that ridge up yonder. I've always wanted to see what is on the other side. I may be gone over night."

"Let me go with you." Rob's tone was eager.

"I hardly think it best. It means slashing of underbrush, fording streams, and much hard plodding. Better stay with your paints and brushes. The mountain sprites will try to rob you of ambition, invisible hands will squeeze the thin air from your lungs and turn your warm blood into sizzling water. The roar in your ears will be louder than an overworked motor. Take my advice, and stay here."

"Don't you remember that you told me when I first came that some day you would let me go with you up there? I've not forgotten." There was something indescribable about the expression in the young man's eyes.

For a moment Brown hesitated: "Very well, Rob, but remember I've told you several times of the perilousness of such a climb. It means aching feet and bleeding fingers before we reach the top and God knows what else before we get back."



A haze like Indian summer hung over the world, as they left the timber line and began the struggle toward the distant goal. The air, fresh and cool, filled the notches between the mountain tops with a rest-giving blueness.

Boyishly Rob pitted himself against the law of gravitation stalking at their heels.

Every few rods the altitude increased, gray mist and golden sunshine vied with each other as they climbed upward.

The ragged shelf of basaltic rock, toward which they were journeying, grew nearer and nearer. As Hy was about to warn Rob not to trust the edge of any bank, a rumble of falling earth attracted his attention and when he turned to face his companion, he was nowhere in sight.

A crevice a few feet away told the tale. Horror tightened his muscles, sweat spurted from his pores, and ran damp all over his body. Something whitened his face and made him gasp for breath.

For a minute, a long, never-to-be-forgotten minute, he stood silent, inactive; then slowly he went and peered down into the gorge. With terror-filled eyes, he saw a gnarled tree several feet below from which protruded a long, single withered branch and over this witch-like arm hung a dangling figure.

For another minute, he stood stock-still and almost breathless; then he quickly uncoiled a rope from his waist and tried to drop the noose over the body.

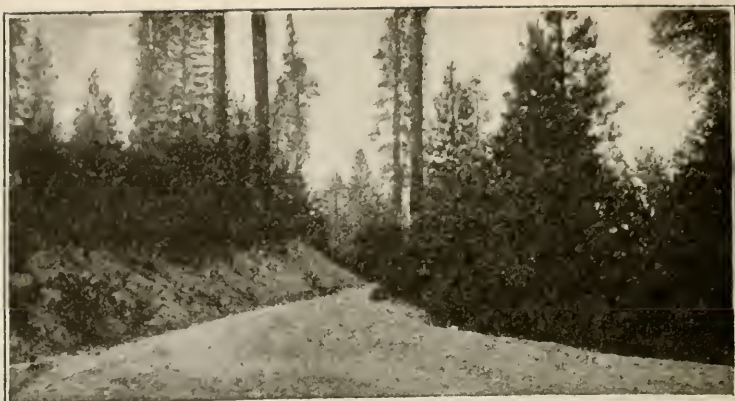
In his excitement he had been unconscious of gathering clouds. He started and shivered as the wind wailed, the hills echoed its cry with a howl so awful that he drew back in fright. With no further warning the rain fell in torrents, drenching him to the skin. The water ran down his sleeves and turned his hands purple with cold.

At last, after many attempts, the rope caught Rob midway between hips and shoulders.

New born streams were tumbling down the mountain side, making the work of rescue more difficult every moment. Back of him something roared, small shrubs, root upwards, swept past him; the rock against which he braced his feet gave a lurch forward. He dug his heels more firmly into the soft earth, tightened his hold on the slippery rope and prayed for strength.

The cloud-burst ended the storm. Hy wormed his way backward inch by inch until he could make the rope fast around a boulder. Once again he looked down into the gulch; at the bottom raced an angry flood, dotted with uprooted trees and broken branches.

Grasping the wet rope, he began the delicate task of pulling Rob up. Every minute seemed an eternity, the ground was soft,



*The opening between the trees that gave a glimpse of the trail a quarter of a mile down the mountain side.*

*The sun drew the aromatic odors from the pines. The foothills fell back one upon the other in cool, blue folds.*

*The rugged shelf of basaltic rock toward which we were journeying drew nearer and nearer.*

the body a dead weight and his hold on the rope uncertain, in the intensity of the situation Hy spoke aloud: "Help me, O Lord, help me!"

He felt as if his heart stood still for an age—then it beat with a dull, sharp pain. It was hard, heavy work, the perspiration fell from his brow in great beads—a twig snapped—a rock rolled past him and lost itself in the rushing waters below. He was growing sick—dizzy from stooping and straining—"Help, O Lord, help! Give me strength, give me strength," again he spoke aloud.

As if in answer to his call, there came a woman's voice: "Give me hand room, I can help."

Hy gave a sidelong glance, a girl in outing dress stood at his side, white and tragic-eyed. She reached for the rope. With the strength of despair they pulled hand over hand, slowly, carefully, until at last they lifted the limp form over the side of the gorge.

They laid him with his dark face upturned to the shifting clouds. His hair was wet and matted—his clothing foul with the clay of the bank, but he was breathing.

Every nerve in Hy's body was set tingling as the girl staggered and cried: "My heavens, my heavens!" She dropped to her knees, her features seemed to stiffen and her face lose its youthful curves. "He is chilled through; help me rub him, quick."

She began to work feverishly, desperately. "I'm afraid," she whispered, with a shudder, "I'm afraid we won't succeed."

"Yes, we will; everything will come right; he's only stunned," Hy replied. "The soft bank and the notched tree saved him."

Rob moaned and opened his eyes—turned over on his side—put his hands on the earth and stood up, slow but certain.

Then passed what seemed a century. His brain reeled. A dull, booming rushed by. He felt something snap in his head. He turned his face toward the white-cheeked girl, gave a gasp and put out a trembling hand: "Helen!"

She uttered a low, glad cry, as she took his outstretched fingers. They looked at each other for a motionless, deep-breathing moment—her eyes still intent—his haunted by shadows.

"Thank God, I came up with the club to climb Mt. Graybeck, my prayers are answered, I've found Robert Henry." There was something like a sob in her voice.

Hy Brown's jaw jerked, in a way it had when he was startled—for it was then, as he caught the light on her face that he recalled the panel picture.

"I see it, I see it!" His voice was thick. He took a step



forward: "I know you now, you are the girl of the panel picture!"

Rob Henry brushed his hand across his forehead, passed his other arm around the girl, and turned to the older man: "Yes, Hy, I remember now. A tumble long ago closed a valve in my brain. The one today has jarred it open. Helen is the girl of my panel picture."

The afternoon shadows were lengthening; over the distant peak of old Graybeck, a faint tinge of purple and gold hung like a softly draped veil.

As Hy Brown breathed the odors of the fresh-washed earth, a silent prayer went up from his heart that happiness would abide with Robert Henry and the girl of the panel picture.  
*San Diego, Cal.*

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## Why Baptism?

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*By Joseph S. Peery*

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A guide on Temple Block held a company of tourists for a few minutes outside the Tabernacle at the west end and remarked, "These steps lead to a room where there is a beautiful white marbel baptismal font. We baptize by immersion for the remission of sins."

A young lady in the company spoke up. "Why baptism?"

The guide answered, "The only reason I know is because the Savior said so, and I believe he meant what he said. He told Nicodemus (John 3:5): 'Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.' Cannot means cannot. Certainly the Savior has the right to prescribe the initiation necessary to enter his own kingdom. You gentlemen who belong to societies in the world had to follow the initiations prescribed to enter therein. The spiritual world, as well as the physical, is governed by law, and only through obedience to divine law, by being 'born again,' may we even 'see the kingdom of God.' (John 3:3.) To fulfil divine law, even the perfect Savior was baptized and his last words to his disciples before his ascension into heaven were to 'preach the gospel to every creature. He that believeth and is baptized shall be saved.' (Mark 16:16.) This shows that belief alone is not sufficient. James reminds us that faith without works is dead. It takes both faith and works to be saved."

"We claim for our Priesthood the divine authority to baptize in the name of the Father and of the Son and of the Holy Ghost. How do we get it? It is the authority that counts. Paul says, 'No man taketh this honor unto himself, but he that is

called of God, as was Aaron.' (Heb. 5:4.) Aaron received the Priesthood through direct revelation. (Exodus 28:1.) John the Baptist, who baptized the Savior, came, as a resurrected being, and conferred upon Joseph Smith and Oliver Cowdery the Aaronic Priesthood, the authority to baptize for the remission of sins. In turn the same authority that John the Baptist thus conferred has come to us by the laying on of hands by those who received the authority in this dispensation."

"We baptize by immersion, placing the candidate under the water typical of the burial of the Savior, coming up out of the water in likeness of the resurrection."

"However, we do not baptize little children. The object of baptism is for the remission of sins. Little children are incapable of committing sin. When they die they are absolutely saved, and go back to the presence of their Father in heaven, for the Savior and Redeemer of mankind said, 'Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven.' (Matt. 19:14.) We baptize the children at the age of eight, the age of accountability."

"To one who is accountable, baptism is essential to enter the kingdom of God, because the Savior said so and set the example himself by being baptized."

The company then moved along to see the great organ in the Tabernacle. In this interval a lady and a gentleman went to the guide and approved of the doctrine they had just heard as being reasonable and scriptural.

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## The Dope Fiend

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Down the street he slinks, when night falls low,  
A derelict in the ebb and flow  
Of the city's throng. His hands are cold  
As he taps the door where dreams are sold.

His eyes are listless, his lips are thin,  
His face is ashen, his chest sunk in;  
Poor fellow! He once was a mother's pride,  
And once had a sweetheart by his side.

But now, down the street, when night hangs low,  
He slinks—poor chap!—from the city's glow,  
Slinks like a hunted thing to the den  
Where dreams are sold to the ship-wrecked men:

Dreams that are restful, delicious, and fair,  
But dreams that lead to the gulf Despair.

*Raymond, Canada*

*Frank C. Steele*

## Closing the Gap

By A. A. Anderson

The scoutmaster had planned a trip, in which each scout should be sure to do all in his power to get his father to go, so that the fathers might know first hand, what the great Boy Scout movement is, for the good of the boy.

Antone went home from scout meeting with his boy-heart longing with the desire to have his father go. Fearful that the many duties of the farm might cause his father to refuse, very shyly he approached the subject the next morning, as the rows of weedy beets were counted out for his day's work.

"Father, how many rows are there yet to weed?"

"I don't know exactly, but at the rate you've been working, it will take until snow flies; you're doing only 15 a day, and there's most five hundred yet to do."

With a faint glimmer of hope in his soul, Antone said: "Next Monday morning early, the Boy Scouts are taking a three-days' fathers and sons' outing. Every boy is expected to get his father to go. If you will help me every day until Saturday noon, this patch will be done, if I have to work nights to do it. Then we can go for three days, can't we?"

"I wish that scoutmaster of yours would think of something else than an outing for you boys, right in this busy time."

"Father, our scoutmaster, who is interested in both boys and fathers, said that he felt sure if we would 'dig in' *right hard*, we might get our fathers to 'cut loose' and go with us. Each scout is to report at scout headquarters, with his father, to receive instructions what to take. Oh, father, please go, I do so want you to go."

But neither the eloquent defense of his scoutmaster, nor his earnest plea for his father's companionship, made the desired impression upon his father, who, upon turning to go, with the thought of the welfare of the farm, and forgetting for the moment, the great desire of his son, said: "It is impossible, my boy, these weeds must be pulled, after that we've got the hay to get up. I can't, for the life of me, see how we can get away this summer."

With this he left his son to his tears and disappointment. Out there alone the little fellow manfully, as a true scout, fought the feeling arising in his soul that his father was unjust; fought and conquered that terrible feeling that sought to poison his



mind against his own father, who above all men, it was his duty to love and obey.

Antone remembered that the scout law teaches that a scout must be loyal, and obedient. He also thought of the lesson his Sunday school teacher had taught just the Sunday previous, "Honor thy father, and thy mother, that thy days may be long upon the land that the Lord thy God giveth thee." Then suddenly as if a new thought had struck him, Antone rushed to a clump of willows at the edge of the field and hastily concealing himself, humbly bowed before his Maker in earnest prayer, pouring out his trouble, desires, and his determination to be square and true to his father. He implored earnestly for strength and help to finish that field of beets by Saturday noon.

With his soul aquiver with emotion, he emerged from his conversation with the Lord with new strength and added faith to accomplish the great task which lay before him. Throughout the long day of sweltering mid-summer heat, Antone earnestly dug into the colossal task of finishing in five days, a two weeks' job. Oh how that "new found" faith and strength spurred him on! At the call for supper, it was with reluctance that he left his task. He felt "strong as a lion," and he marveled at this because, heretofore, he had always expected the supper call long before it came. This time he really wanted to stay with his work. Supper over, chores done, Antone retired anxiously to rest, and receive more strength for the great task he had resolved to accomplish. Nor did he forget to whisper to the all-wise Creator the gratitude of his heart for his goodness to him.

But sleep refused to come as usual; great big thoughts were passing through his mind, planning how he could best put in his night shift because night shift he would surely have to put in if he were to finish on Saturday noon.

At 2:30 father was awakened, and peering through the window, while hurriedly dressing, he saw a very mysterious light bobbing back and forth in the beet field. On investigation he discovered it was his son working in the beets.

The surprise of it all brought the father back to the conversation of the morning. He thought of how the boy had desired his companionship, and how he had let the lure of less important things, tempt him to refuse his son the boon he so much craved, "A father's comradeship." The fact that he had found him here in the dead of night, pulling weeds, the work that he, himself, disliked so much, made him feel in his heart that here was a great opportunity to be a pal to such a son.

As the son continued his task, the father carefully went to the farther side of the field, and, under the star-lit sky, bowed

himself before the Lord praying for an understanding heart, that he might know his son and be a real pal to him.

Amid his tears, his soul filled at the thought of his son's great desire, now fully magnified by the earnest toil of his hands, to make it possible that his father might go with him on the outing. He begged for strength and power to help his son, cost what it may. He, therefore, resolved to go to headquarters and report, "We'll go."

The next morning there was no "counting out of rows;" with father on one side of the field and son on the other, the war on weeds was fiercely waged. As time sped on, the "gap" of weeds between them daily became smaller until, on Saturday noon, it was entirely closed. The father, his whole being aflame with enthusiasm grasped the hand of his son, saying: "I am very proud of you." Tears of joy stole into each one's eyes as they turned to view that which they had done, and kindly heaven smiled on the fast closing "gap" between father and son.

Getting ready for the trip Saturday afternoon was glorious. Oh, the joy in the heart of each! Monday morning early found Antone and his father with haversack and blankets strapped ready for the trip that would mean to these two at least, the biggest thing in the world—closing the "gap" between a father and a son.

Oh, the joy of that hike, right out in God's great "out-of-doors" in the canyon, over the precipices, through the birch, the maples, the quaking aspens and pines, right out into nature where you feel you can hear her breathe the secret of her grandeur.

That night when father and son sat down and partook of a meal which their own hands had prepared, the thought, how great a thing scouting has brought about for us, came home to father. He understood that scouting teaches the boy to take care of himself, to keep clean, inside and out; it makes him brave, trustworthy, benevolent and is in reality, a code that works and teaches the golden rule.

Following the campfire stories and songs, father and son rolled into their blankets together, where they lay long after taps "thinking." Two or three times the son tried to muster courage to encircle his arms about his father's neck, and tell him how much he loved him, but the thought appalled him; there was still that "gap between." Then as if some great, wonderful influence had whispered it to him, the father broke the spell, by enfolding in his arms his own son. With all the pent up rapture of his father love, he pressed him to his bosom in holy father enthusiasm. There in the silent hours of the night, amid nature in all her majesty and grandeur, lay a father and his son who had found sacred communion. No word was spoken,

but tears of exquisite joy mingled in the locks of the brown and grey. A father and a son had discovered each other.

The next morning a hike to a wonderful cavern was taken; this trip required a steady head and a sure step, as many dangerous places were encountered. Father and son, each in his own deep thought, living over the joy of their discovery of each other, fell behind the troop and lost trail. Unknowingly they climbed into a very perilous position upon the face of an exceedingly high precipice, situated upon the rim of the canyon, many hundreds of feet deep. Seeing and realizing for the first time their great danger, the father was almost overcome with the thought that one misstep might plunge into the depths below, his newly found happiness, but with great effort and careful steps, they finally reached the safe footing of the trail.

With the thought of their recent danger still heavy upon him, the father exclaimed: "My son, how like life all this is, so full of peril, one false step by either might forever separate us. Let you and me carefully traverse the remainder of life's journey, hand in hand, a father and a son, with great caution lest we fail. As if to solemnize their pact, in great gratitude, they bowed before the Lord in thankfulness for their greater vision of life and that out of the peril of their situation, a father and son had become united in purpose, and had closed forever the dangerous "gap" that had begun its growth between them.

*Pleasant Grove, Utah*

## What Would Love Require?

A seraph swept through the glittering gates,  
 With rainbow mist an encircling glow;  
 The word of the throne lent bliss-born haste  
 As he sank 'mid clouds to the plane below.  
 His Lord had bidden a quest of man  
 With all man had done since the long ago.

His presence carried a shaft of light,  
 A blessing attending wherever he went;  
 He sensed men busy 'mid mortal-made might  
 With weaklings struggling through courage lent.  
 The winds brought word of an undawned morn,  
 He shrank at the thought of lingering night.

He suddenly turned on the homeward way  
 Angry—he circled back shafts of fire;  
 No one had listened who needed word,  
 But a few had knelt when they sensed his ire.  
 What the throne would do was not for then—  
 'Twere better man ask, "What would love require?"

*Boston, Mass.*

*Claudia May Ferrin*



# How the Impending Tobacco Crusade Can be Avoided

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*By Dr. Frederick J. Pack*

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**T**HE crusade against the tobacco evil is gradually gaining momentum, and more particularly since the national prohibition of alcohol. A great many of the splendid men and women who formerly devoted their efforts to the liquor question, are now turning with the same zeal to the solution of the tobacco problem. Already the matter of tobacco prohibition is being widely discussed. Magazine articles captioned, "Is a Tobacco Crusade Coming?" "Legislation Against Tobacco," "Tobacco Next," etc., are only indicative of the general line of thought. The present article has been written chiefly for the purpose of making the fact clear that a tobacco crusade is inevitable, unless it is avoided by the tobacco interests themselves.

**T**HE term efficiency has probably been used more extensively during the past ten years than throughout all preceding time, and particularly as applied to industry. Up to about half a decade ago only a comparatively few commercial organizations appear to have grasped the necessity for the elimination of non-essentials, especially in matters of seemingly insignificant details. This attitude of extravagance was nothing more than the natural outgrowth of subduing and populating a new country in which opportunities and resources were so abundant that successes were easily made. The wastefulness of American methods is known the world over.

But when the importance of more efficient methods became widely apparent, the movement spread over the industrial world with quite the suddenness of a prairie fire. Immediately almost every progressive organization began to examine its own operations with a view to eliminating factors of unnecessary waste and substituting therefor conservation and dispatch. Many of the larger institutions employed efficiency engineers; whose sole duty was to familiarize themselves with every detail of the business, and to point out places in which money and effort could be saved.

As an outgrowth of this new conception of things, virtually every industry in the country is now systematically searching for

methods that will eliminate waste and otherwise expedite business.

No task is considered too large and no detail too small. The proposed improvement may call for the reconstruction of the entire business, or it may concern itself with the simplest detail; it may involve the purchasing department, or it may relate to the salesroom; it may question the kind of tires used on the delivery machine, or it may pertain to the tariff on a train-load of merchandise; it may entail the building of a new factory, or it may correct the language used by a salesman in approaching a prospective customer. In the well-regulated industry nothing escapes the vigilant attention of the efficiency officer.

The past few years have witnessed an almost unbelievable change in the management and success of our industries. Concerns that were not willing to give attention to improved methods have largely gone out of existence, while others, perhaps originally less successful, have sprung quickly into prominence. The reform has reached into almost every type of commercial activity. The farmer, the manufacturer, the merchant, the miner, have all greatly profited by the change. Even the supposedly perfect methods of banking have undergone almost revolutionary modifications.

The fact is now very clearly apparent that the margin between success and failure is an exceedingly narrow one. The loss or gain of a seemingly insignificant item not infrequently determines the success or failure of the entire enterprise. Fortunes are no longer made as the result of slipshod chance methods, but rather as the outcome of carefully laid plans, in which all deterring factors, both large and small, are either eliminated or otherwise accounted for. The writer knows of one manufacturing institution that changed its balance, from the debit column to well within the credit column, simply as a result of having the workmen properly rearrange their materials on the bench before them.

The manner in which this narrow margin can be manipulated is well illustrated in the case of a great copper deposit in one of the western states. The existence of enormous quantities of low grade ore had been known for many years, but no one had regarded them as sufficiently rich for commercial purposes, until one day an engineer of long vision decided that by employing methods of high efficiency the deposits could be made to pay. At the present time this property is one of the most valuable of its kind in the world, and yet the writer is informed that if the processes now used could be improved by as little as one-half of one per cent it would save the company more than a thousand dollars every twenty-four hours.

It is well known that our entire industrial system is erected around a profit of something like ten per cent. An investment which will yield that amount is almost everywhere regarded as highly satisfactory, while on the other hand, one which yields say two or three, or even five per cent, is nowhere thought of as being in the same class. Most any legitimate institution can conduct its business so that there is no actual loss to its owners, but comparatively few of them can save an additional ten or fifteen per cent and distribute it as dividends. The industry that is ordinarily regarded as a failure is therefore seen to be removed from the highly successful one by a margin of only a few per cent.

The fact is self-evident that no business can be more efficient than the men who run it, yet strange as it may appear, practically all of the improvements thus far made have had to do with machines, devices and methods, and very few of them with human beings, who, after all, are fundamentally responsible for the success or failure of the enterprise. The fact goes without argument that if the manager of an industry should improve himself by a given percentage, a corresponding improvement would be felt in almost every part of the industry. Yet, on the other hand, cases are altogether too numerous in which officials have put forth great effort to eliminate comparatively unimportant defects, say in factory methods, but at the same time have permitted themselves to indulge in habits that very greatly reduce their own efficiency. There can be no question that so long as human beings remain inefficient, business and all other activities will be proportionately limited.

The reason for this discrimination between the human being, on the one hand, and devices and methods on the other, is in part due to the sacredness in which we hold "human rights," but more largely to the unwillingness on the part of the individual to liberate himself from the fascination of certain alluring habits and practices. The ever-increasing demand for greater and greater efficiency cannot stop, however, until every deterring factor, whether human or mechanical, has been properly adjusted. Individuals of the future who are not willing to sacrifice detrimental practices for the sake of greater efficiency, will suffer the same experience of similar individuals in the past—they will gradually fall behind and become lost in the wreckage of failures.

As a matter of fact, the campaign for more and more efficient human beings is already well under way. It is by no means limited to industrial activity, but reaches out into every phase of life. The general trend of civilization is insisting that we improve ourselves in a wide variety of ways. Laws relating to health are being enacted, and much more vigorously enforced



than formerly; educational methods are being overhauled; moral conditions are being improved; and, unless all signs fail, it will not be long until the reform reaches even into our progeny and birth.

Industrial institutions are also beginning to give attention to the habits of the individual. For a good many years certain types of employment have been forbidden to those who indulged in the use of alcoholic beverages, and at present a great many institutions take the stand that the use of tobacco is not compatible with good business methods; and, in consequence, discriminate against the employment of the tobacco addict. The Cadillac Motor Car Company has ceased to hire such individuals on the ground that, "Men who do not smoke cigarettes or frequent the saloon can make better automobiles than those who do."

The present writer has letters on file in his office from nearly a hundred American business organizations, representing almost every section of the country and every branch of industry, nearly all of which either oppose the use of tobacco or prohibit it entirely.

So that, at present there is already established a considerable opposition to the use of tobacco, and, what is more, this opposition is commonly the result either of business observation or of scientific experimentation. In the judgment of those who have given the matter careful thought, there can be no doubt that if the use of tobacco constitutes a menace to the highest degree of human efficiency, then, if for no other reason than for purely business ones, it must be abandoned.

Opponents of the use of tobacco have gathered together great masses of evidence that seem to brand the habit as a very harmful one, in fact, much more deterring than could possibly be permitted in the management of an industrial enterprise. Tobacco interests, on the other hand, have contributed practically nothing of a scientific nature in support of their product. From the standpoint of both parties concerned, nothing could be more desirable, therefore, than to have the tobacco interests proceed with a long line of carefully conducted investigations, looking toward the demonstration of further truth in the matter. Such investigations, however, should keep carefully in mind the nature of the work already done, otherwise the ground will not be properly covered.

The only possible way in which the impending tobacco crusade can be avoided is to prove that the habit is not harmful, or in some manner to correct the direful results that now exist. No one, of course, can undertake this task to better advantage than the tobacco interests themselves.

**A**MONG the points that will have to be proved by the tobacco people is that the use of this material is not harmful, either physically or mentally. Seemingly, this will not be an easy task, for already a great mass of evidence has been gathered pointing in the opposite direction.

For a long time it has been rather generally admitted that in the case of certain people of low vitality and others possessing an idiosyncrasy against it, the use of tobacco is almost invariably followed by undesirable results, but it has been very stoutly maintained by defenders of the habit that the use of tobacco is not injurious to the vigorous men of the country.

With a view to ascertaining the truth in this matter, the writer recently gathered data from a large number of American university football squads. This group of men was selected because they represented the very highest type of physical manhood. Furthermore, they are young men, and at the same time are physically mature. Data relating to a large number of individuals were obtained, so that reliable averages might be secured.

Information received from the various coaches included: whether smoker or non-smoker, age, weight, height, position on team, lung capacity, estimate of ability on team, average scholarship mark, number of failures and conditions, etc.

Among the suggestive, but not necessarily conclusive, findings, it was shown that only one-half as many smokers as non-smokers were successful in the "try outs." This seems to mean that the use of tobacco reduces a man's chances of securing appointment to the college football squad by an even fifty per cent.

But by far the most interesting and conclusive information was obtained in connection with the lung-capacity data. The fact was herewith revealed that the average lung capacity of the smoking football men was 7.3 per cent below that of the non-smoking football men; this was true in spite of the fact that the smokers were 3.3 pounds the heavier. The squads represented Amherst College, Haverford College, U. S. Naval Academy, University of Montana, University of Pennsylvania and Western Maryland College, and included 108 men, 47 smokers and 61 non-smokers. The inferiority of the smokers becomes even more impressive when it is observed that this condition is not only true as an average of all of the men, but is similarly true in each of the squads.

In the same investigation, it was revealed that smokers uniformly fall down in the matter of scholarship. As an average of 181 men, coming from twelve institutions, the smokers dropped below the non-smokers in scholastic standing to the

extent of 4.9 per cent. Moreover, this condition was true not only as an average of the whole, but also of each school.

Then again, the smokers obtained 71 per cent of the lowest grades, and the non-smokers only 29 per cent. The smokers also furnished twice as many conditions and failures as did the non-smokers. The following points were brought out in the investigation:

1—Only half as many smokers as non-smokers were successful in the "try outs."

2—Smoking is associated with a reduction in lung capacity of nearly ten per cent (9.2%), when men of equal weight are involved.

3—Smoking is invariably associated with low scholarship.

When it is kept in mind that this investigation had to do only with *physically perfect men*, the indictment is seen to be an unusually strong and sweeping one, for certainly no one will disagree with the conclusion that *if tobacco is bad for this type of men then it must be even worse for all others*.

It is interesting to note that from a quantitative point of view, none of these deficiencies could be tolerated in an industrial organization. Any employee, who, through mismanagement, should lose five or ten per cent of his normal business, would be dismissed immediately.

The investigation just cited is by no means the only one of its kind on record. Scores of others directed along somewhat similar lines have uniformly brought to light the same results. The writer knows of no study thus far made in which smoking has not been shown to be intimately associated with reduced efficiency, both mental and physical. Insofar as available evidence goes, it does not appear that there is a single type of people which is immune to the attacks of nicotine.

**T**HE second condition to be remedied by the tobacco interests, is the offensiveness of the habit. The odors and filth arising from the habit are extremely obnoxious to most non-users. This factor must be carefully reckoned with in any scheme designed to make the use of tobacco permanently acceptable to the American people.

It is very doubtful that the average smoker, or even the above-average smoker, comprehends anything like the extent of the discomfort that his habit brings to others. If he properly understood the matter, it is hardly possible that he would continue to impose on people as he does at the present time. The popular manner of explaining his attitude is that the use of tobacco blunts his moral sense of right and wrong, particularly his obligations to those about him. The writer prefers to feel, however, that his widespread indifference to the rights of others



is due to his lack of understanding of the offensiveness of his habit, rather than to any reduction in American manhood. And still it seems strange that to the average tobacco user, no place is too clean or even too sacred for his indulgence, and that about the only effective way of keeping him from where he is not wanted, is to prohibit his presence. The truth probably is that his conduct is largely traceable to physiological changes induced by participation. Upon comparing the social attitude of a man before and after he acquires the habit, no one can doubt that something radical has taken place. Men who, before learning to smoke, are highly considerate of the comforts of others, not infrequently take on an entirely different attitude after the habit is acquired. The solution of this problem offers a very interesting field of research for those who propose to defend the use of tobacco. .

The present widespread use of tobacco makes it practically impossible for the non-user to go anywhere without coming into immediate contact with it. On almost every railroad train in America, women and others to whom the habit is offensive, are forced to remain in their seats, while the smokers occupy more comfortable quarters in observation cars provided, of course, for everyone and paid for by all alike.

When one goes into a hotel lobby, dining room, club house, or banquet hall, he is confronted with the same thing. On every hand the smoker seems to think that he not only has a right to do as he may choose, but he plainly feels that his rights are being abridged if it is even suggested that his indulgence is out of place.

In reply to this criticism it may be argued that it is the practice among the better class of smokers to enquire whether the habit is offensive to others present. But during an experience of many years, the writer has never, except in one case, replied that smoking is offensive to him without plainly disappointing or even offending the one who had asked. The exception was the case of a college graduate who had formerly done work under the writer's direction.

Then, from still another angle, the use of tobacco presents an offensive aspect. The writer has in mind the filth arising from the indiscriminate disposal of tobacco refuse. The streets, public buildings, and even the home, are constantly strewn with fragments of partially used cigars and cigarettes. The practice of spitting, as commonly indulged in by tobacco chewers, is absolutely repugnant to everyone, except probably to the ones indulging.

Then, furthermore, in any estimate of the offensiveness of the tobacco habit, the matter of its effect upon personal sweetness must be given due attention.

Defenders of the use of tobacco cannot side-step the seriousness of this whole offense, simply by calling the objector a "sissy" or one who "needs his teeth cut." The problem is a very serious one, and will have its due weight in the general matter of determining whether the habit shall be continued by the American people. The business world has already given the problem practical attention. None of the more progressive merchants would think of permitting his employees to smoke during working hours or in the presence of a prospective customer. It would be interesting to have the matter explained as to why abstinence is rigidly adhered to when dollars are involved but under other conditions wholly neglected.

Just how the offensiveness of tobacco usage can be overcome without eliminating the entire habit the writer does not know. Its solution must be forthcoming from those who champion its cause and who profit by its existence.

**A**NOTHER major problem to which the tobacco people must turn their attention is that of smoking by boys and young men. The question is not debatable as to whether this condition must be remedied. The gravity of the thing is such that if the tobacco problem presented no other objectionable feature, this one alone is sufficient to incite a crusade that will result in the prohibition of tobacco in all its aspects.

The unanimity of opinion against the use of tobacco by minors, is alone of such a nature as to leave no question of the seriousness of the matter. Even the most devout supporters of tobacco have never yet made claim that it is not injurious to young people. Only recently the writer sent out several hundred letters to schools, detention homes, banks, and business concerns, asking for opinions as to the effect of tobacco on boys and young men, and of the great mass of replies that came back, not one contained the faintest approval of its use by such people, but, on the other hand, condemnation in every one of them. Unscrupulous tobacco venders may be willing to sell the article to the boys of other men, but not to their own.

From one end of our country to the other, an unceasing cry is coming up from our schools and juvenile courts. If there were space in this article the writer could furnish denunciatory statements received from such institutions in almost every important city in the United States. The all but universal complaint is that the use of tobacco by boys and young men is everywhere associated with low scholarship and low morals. By far the greater part of the boys who fail in the grades and early high school are tobacco addicts, a condition which is similarly true of those who daily file before the judges of our juvenile courts.

The bankers and business men express much the same opinion. No one seems to want the tobacco smoking boy around. Almost as if written in one letter, these men of finance declare that he is not only inefficient and offensive but also unreliable and not infrequently untruthful.

While it is true that widespread movements are being made to prevent the use of tobacco by minors, and it is further true that even a great many men who use tobacco themselves are taking part in the campaign, yet it must be admitted that to date the success has not been very encouraging. In spite of these efforts and also of the universal disapproval, it is probably true that more boys and young men are now using tobacco than at any other time.

In the judgment of the writer the causes of the failure are not difficult to understand. Laws forbidding the use of tobacco to minors have been rather generally enacted and almost as generally have failed of enforcement. Administrators of the law have not been able to see the justice in punishing a boy for an offense when his father or some other adult, guilty of the same thing, is permitted to go uncensured and even unnoticed. The average judge, or other citizen, has great difficulty in understanding how a habit can be criminal in a youth of twenty and almost saintly in a man of twenty-one.

While it has been very generally admitted by proponents of tobacco that its use is harmful to minors, yet it has been stoutly maintained by these same people that for grownups the habit has no injury. In this matter, the public, however, whether admitting it or not, have very generally felt that there is a considerable element of personal indulgence on the part of the smoking adult.

But suppose, for the sake of argument, it were admitted that tobacco is more harmful to boys than to their fathers, what then? Will the boy believe it? It is a well-known fact that to the average American boy his father is his ideal, and that he is constantly striving to be like him. His one ambition is to become manly and he is anxious to do anything and everything that will hasten the time of its arrival. He sees adults smoke, and, therefore, very naturally turns to the habit himself. The one fact that the use of tobacco is always acquired clandestinely is of itself sufficient to prove that boys do not believe what their elders tell them about it. No intelligent smoking boy can be made to believe that he is doing wrong but that as soon as he reaches the age of twenty-one his sin will become a virtue.

The uncontroverted facts in this particular phase of the tobacco problem are: To boys and immature young men the use of tobacco is universally harmful and never beneficial. Most industrial institutions are discriminating against their employ-



ment. The widespread efforts put forth to correct the matter do not appear to have met with great success. The use of tobacco by these young people is still on the increase.

The entire problem must be met and solved by the industrial interests furnishing the tobacco. If they do not do so, the failure must sooner or later result in their going out of business. The American people think too much of the youth of the land to permit the evil to go on uncorrected.

**F**INALLY we call attention to the stupendous waste in money and effort occasioned by the habit. And in this immediate connection it should be kept in mind that these expenditures constitute a dead loss. The very best that has been claimed for the use of tobacco is that it soothes and quiets the nervous system. No one has seriously maintained that it increases normal efficiency. It is probably true that in case of inveterate smokers, whose nerves have been upset through continued contact with the poison, the use of tobacco depresses the nervous system and temporarily brings it back to near normal, but there is absolutely no reason in theory or in practice to justify the statement that the use of tobacco adds to the world's output. It is a dead loss.

With this fact before us, it will be advisable to refresh our minds as to what the tobacco habit is costing. In the first place, its culture is utilizing more than one and one-half million acres of our choicest land. This item of itself is by no means an unimportant one. It is very doubtful that the American people can afford to permit so large an area to be set apart for the production of an article that gives nothing in return. If this resource, and the hundreds of thousands of men and women now connected with the tobacco industry, were to be devoted to beneficial purposes, our national prosperity would be greatly enhanced. While it is true that the prohibition of tobacco would necessarily result in the loss of vast sums of money now represented by equipment, yet the gains would far more than compensate.

The immediate cost of tobacco to the American people, has variously been placed between \$1,200,000,000 and \$2,000,000,000 annually. This tremendous sum will mean more by comparison. It is sufficient to construct each year four to five Panama canals. Ten to fifteen times as many universities as now exist in the United States could be maintained by this vast tax. It would annually construct 1,000 substantial church buildings in every state in the Union. Two hundred thousand homes could be built annually, with enough left over to provide for their perpetual upkeep.

But in arriving at the cash outlay occasioned by the tobacco



habit, one must take into account other items than the actual money paid in exchange for it. Among such matters the following are suggestive: cost of pipes and other accessories; cost of cleaning up after the tobacco user; cost of smoking accommodations and other extra equipment, on trains, in hotels and elsewhere; cost of forest and other fires caused by the smoker's carelessness. These items alone will aggregate many millions of dollars each year.

It will thus be seen that from at least four points of view the tobacco problem is greatly reducing the efficiency of American civilization. These objectionable features must be remedied, otherwise, in the economy of progress, a demand cannot but go forth insisting upon the removal of the cause that produced them. The nation is not yet ready to demand the complete prohibition of tobacco, but the handwriting is even now being placed on the wall.

Nothing could be more desirable than to have the tobacco interests conduct extensive investigations looking toward the correction of existing evils. The elimination of these deterring factors is the only possible way in which the impending tobacco crusade can be avoided. Civilization is in too serious a mood to have its progress permanently impaired by any industry, large or small.

*University of Utah*

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## Song of Work, Health and Play

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If there's anything that's lofty in this lovely life to share,  
 We're right there—We're right there—We're right there!  
 If there's zealous work and zestful play a-plenty and to spare,  
 We're right there—We're right there—We're right there!  
 Where purity is paramount, and every virtue rare;  
 Where the lure of learning leads us to be joyful, strong and square;  
 Where daily problems summon temp'rance, courage, faith and prayer;  
 We're right there—We're right there—We're right there!

### *Chorus.*

Then we'll work, work, work away;  
 We'll dance and sing and play;  
 We'll herald health alway  
 By "Non-use of Tobacco" today.

If a slogan is for signal social betterment assigned,  
 It's our kind—It's our kind—It's our kind!  
 If it furthers vim and vigor that is wholesome and refined,  
 It's our kind—It's our kind—It's our kind!  
 When it savors of sound health scientific'ly defined,  
 And sustains "The Word of Wisdom," that our Maker has designed  
 For the welfare of the body, of the spirit and the mind,  
 It's our kind—It's our kind—It's our kind!

*Minerva C. Petersen*

# Vital Problems of Life

A Study for the Advanced Senior Classes of the M. I. A., 1920-21

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By Dr. George H. Brimhall

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## *Lesson XIII.—The Helpfulness of Inheritance*

### *Preliminary Suggestions*

The subject matter of this lesson is not to be considered as in any way exhaustive, and the class leader, it is hoped, will be able to introduce additional topics or even substitute some for these. The singing of "Count your many blessings" would be a fitting opening exercise, and the singing of the last stanza of "America" would be appropriate as a closing number.

*I. General View.* The giant civilization as depicted carries the individual on his shoulder. From his high outlook the individual sees beyond the view of the giant and whispers in his ear the direction he is to take in making his upward climb.

The vantage ground upon which any one is born is the gift of the race and of Deity.

*II. Some Special Considerations.* We inherit our earthly existence, our "added upon," which is fundamentally a gift of God, through the instrumentality of parents. The helpfulness of this inheritance is the step between our premortal and mortal estate, giving to us the power to enjoy beyond the possibilities of spiritual existence. (Doc. and Cov. Sec. 93:33.)

*III. We Inherit Aptitudes or Special Gifts.* The parents of genius are aptitude and effort. Edison and aptitude are almost synonymous, but without work no wizard of invention. Dr. William James asserts that one of the evidences of genius is its affinity for work. He says, "Genius will work." Aptitudes are not limited to the uncommon people. A common person may become uncommon by doing common things in an uncommon way. Provisions, therefore, are made for genius to become quite general.

The helpfulness of aptitude is two-fold; it points in the direction of our greatest usefulness and it accelerates the speed of our acquisition and efficiency in that line of usefulness.

*IV. We Inherit Family Traits.* This inheritance aids in the elevation of the family through the possibility of selecting and placing special emphasis on the nobler traits of the family group and suppressing the less desirable traits.

To be born of goodly parents means to be born of two individuals possessed of noble traits of character and strong, healthy germ cells. We inherit not only form and color and size but racial or family traits, and when we think of traits we must distinguish between them and acquired efficiency. It must be remembered, too, that our personal physical inheritance is more or less composite, partaking of the nature of ancestors other than our parents. The make-up of a woman's brothers, points very strongly to the physical and dispositional quality of her sons; and the quality of a man's sisters is not to be ignored in prognosticating the quality of his daughters; nor are we to forget that men are much like their fathers, and that daughters are much like their mothers. Men are more like their fathers than any other person except their brothers, and daughters are more like their mothers than any other person except their sisters.

The scientist, Mendel, threw considerable light upon the subject of physical inheritance, and the student wishing to follow this subject, is cited to what is known as Mendel's law of heredity, which law does not take into account the great fact of our pre-existence, a consideration made necessary by the thought of equity in the universe.

*We inherit instincts which are race habits.* They are also thought of as blind impulses leading to wise ends. We are all born expert smilers and efficient weepers. We love without training and hate without being told how. We instinctively strike attitudes of self-protection and adjust ourselves automatically for self-conquest. Man has more instincts than any other creature.

*V. We Inherit Opportunity.* (A) Opportunity to be acted upon, first, by environment; second, by instruction, third, by example; fourth, by inspiration both human and divine.

We are acted upon by environment. Beauty without begets beauty within; truth without begets truth within; goodness without begets goodness within. We may choose our environment but we may not choose the effect the environment will have upon us. Classic music, masterpieces of art, high grade drama, clean movies, never leave us on as low a level as they found us. Jazz music, bad pictures, low theatricals, and vulgar movies, never leave us as high as they find us. We become like the things that cause us to vibrate.

*We Are Acted Upon by Instruction.* Our traditions become a part of us. The lectures we listen to, the sermons we hear, the literature we read may pass out of our consciousness and lodge more or less in our subconscious selves, to help us or trip us up in some unexpected turn in our life's pathway.

*We Are Acted Upon by Example.* Man is first an imitator. Our physical attitude or general bearing, our walk, our accent, in fact most of our personal habits come to us through imitative action; conscious, semi-conscious, and unconscious. When chided for drawling his words, the school boy replied with pride, "Mother draws hern." On hearing himself spoken of as a natural gentleman, the young man felicitously remarked, "You ought to see the gallantry of my father to my mother."

*We Are Acted Upon by Human Inspiration Individually and in Groups.* The utterance of Wellington, "Up and at them, guards," was more than an order. The command was loaded with, "We can beat them."

Dr. Karl G. Maeser found one of his former students making an easy living by keeping a saloon. The venerable teacher, with emotions of sincere tenderness, said in a voice that thrilled his auditor, "My boy, you cannot afford to sell poison to your fellows, you are too good to be a saloon keeper." The inspiration of that utterance closed that saloon.

*We are Acted Upon by Divine Inspiration.*

"There is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Job 32:8.

"Did not our bosoms burn within us?"—Luke 24:32.

"Flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Matt. 16:17.

"There are two comforters."—*Compendium*, Gems, pages 268, 269.

(B) *We Inherit Endless Opportunity to Act.* Agency is a gift. Man creates very few of his opportunities and in his creation he uses inherited material and conditions. The knowledge-treasures of the race invite us to trained action. The tool chest of the inventor of the ages lies open before us. We may make our clothes with the bone needle or with the sewing machine; we may send our messages by an errand boy or by radio. We may tread the desert afoot, or soar over it in the aeroplane. We may inquire of our neighbor as to what's the news, or have a daily report of the world's happenings delivered at our homes. Our diet may be limited to the back yard garden, the hen coop, or to the cow pasture of our native village; or we may feed on the products of five continents. We may walk on the home-made rag carpet or the Persian rug. We, the common people, may know more, make more, enjoy more, than kings



and emperors of ages gone by. We have inherited the task of training mankind in the doing of what all teachers have taught them to know.

### Conclusion

Under the provisions of the gospel we have inherited the opportunity of working for humanity towards Divinity. (Doc. and Cov. 76:49-69.)

### Literary Lights

"He was not only a chip of the old block but the old block itself."—*Edmund Burke*.

"I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me."—Exodus 20:5.

*Finding God in Millersville*, December issue, 1920, *Improvement Era*.

We believe also that the Lord God is a generous God, visiting the virtues of the parents upon the heads of the children unto the third and four generation of them that love him.

### Questions and Problems

1. What does inheritance mean to you?
2. Illustrate the distinction between an instinct and an aptitude.
3. Wherein is instinct essential to the preservation of life?
4. In what particulars is aptitude helpful?
5. In what respect is every one a genius?
6. Give illustrations of doing common things in an uncommon way.
7. Discuss the saying of Dr. William James, "Genius will work."
8. What division of this lesson is illustrated by the fact that melons laid on salt will become salty?
9. Give an illustration of human inspiration.
10. Give an illustration of divine inspiration from the life of Wilford Woodruff.
11. What is meant by the individual being on the shoulder of the giant civilization?
12. Give an historical illustration of the individual directing the giant.
13. Show the relation between "Finding God in Millersville," "About Ben Adham," and "A Poor Wayfaring Man of Grief."
14. Discuss the proposition: It were better for the earth to be cursed, and man have the opportunity for work, than for the earth to remain blessed and man be cursed with a life of ease.
15. Show that the so-called labor-saving devices are labor-creating devices.
16. Prove the truth of the statement: Opportunity may be inherited, but efficiency must be acquired.
17. Write the menu of a meal that would justify the expression, "feeding from five continents."

### Lesson XIV.—Freedom From Debt

*Running in Debt.* Running in debt means running out of freedom. Running in debt is habitually spending more than

one has to spend for current expenses. The habit is a sort of free agency peonage, a sort of free will slavery. As there are some good people who are never happy unless they are miserable, there are some honest people who are never free unless they are at the end of their financial freedom. A little ready money creates an irresistible pocket uneasiness, and a surplus of good credit surges for an outlet in an overflow of expenditure.

There is a vast difference between running in debt and assuming judicious credit responsibilities, for the purpose of increasing one's earning capacity or protecting present interests.

Running in debt for a touring car, for expensive homes and furniture, for extravagant house parties, and costly apparel, all hinder prosperity; while borrowing money to stop rent by building a home, investing in safe industrial enterprises, or to get an education, helps prosperity and makes for freedom.

As a rule, running in debt is a habit behind which there is a sense of carelessness or financial indifference. Buying before pay day or harvest is always accompanied with credit prices, a condition which is always of necessity against the purchaser.

Some habitual debtors there are who repose on the sentiment, "Let the other fellow worry," but usually the ever-in-debt individuals are persons of good intent who, feeling the bondage of debt, yearn for the joy of freedom from debt. Some of this class are wise enough not to try to fool themselves. They recognize a necessity for heroic treatment of their financial invalidism or incapacity to pay as you go and spend no further. They also recognize the fact that they are habituated in getting out of debt. And with this self-acquaintance they deliberately contract obligations which pre-spends their income and hazards their credit, thus putting on the pressure of an ever-pending financial crisis, which pushes them into the attitude and action of heroism, and they save to redeem. Such persons will save money to pay the monthly installments on a home or accumulative investment when they would not save up money to purchase a home or make an investment.

*The Budget.* Eternal vigilance is the price of liberty, and survey is indispensable to financial vigilance.

Expenditures must be considered under three general heads: necessities, comforts, and luxuries. These heads are susceptible of almost endless divisions, and there will be a variety of judgments as to what are essential comforts, and luxuries. In forming judgments for the classification, we must first be able to discriminate between our wants and our needs.

The pull of the "I want," depends greatly upon what other people have, and custom places upon it its, "you-ought-to-have" label, thus making of it a social need. To give the right of way to this social need means budgeting for bondage instead of financing for freedom.

Herewith is presented a copy of a budget from an up-to-date text, *Business and the Household*, by C. W. Taber, which is presented as a sample monthly budget for houses heated by tenants. Budget No. 4, income \$1,200 per year, or \$100 per month:

<i>Necessities</i>	<i>2 persons</i>	<i>3 persons</i>	<i>4 persons</i>	<i>5 persons</i>
Food .....	\$ 24.00	\$ 30.00	\$ 36.00	\$ 42.00
Rent .....	20.00	20.00	25.00	25.00
Clothes .....	12.00	15.00	18.00	18.00
Operating Expense .....	10.00	10.00	10.00	10.00
Total Necessities .....	\$ 66.00	\$ 75.00	\$ 89.00	\$ 95.00
Higher life including savings	34.00	25.00	11.00	5.00
Total .....	\$100.00	\$100.00	\$100.00	\$100.00

The higher life item of the budget includes expenses for necessities, such as care of health, including a reasonable amount for recreation, expenses for education, for newspapers, magazines and the like, and also whatever personal expenses may have to be provided for. In this item, too, is included savings.

How far we are joy-riding towards freedom from debt is interesting when we consider the fact that a small car drops a dime every mile, and a large one flings a quarter at every mile post it passes.

#### *Literary Lights*

"Freedom from debt fills one with the alacrity of independence."

"He looks the whole world in the face for he owes not any man."—*Henry W. Longfellow*, "The Village Blacksmith." If not familiar with this well known American poem, read it. Freedom from debt preserves friendship.

"Neither a borrower nor a lender be,  
For 'man oft loses both itself and friends,  
And borrowing dulls the edge of husbandry."

Polonius' Advice—Shakespeare.

Freedom from debt is essential to good standing before the Lord.—*Malachi 3:8.*

"And again verily I say unto you concerning your debt, it is my will that you should pay all your debts."—*Doc. and Cov. Sec. 104:78.*

"Pay the debt thou hast contracted with the printer. Release thyself from bondage."—Doc. and Cov. 19:35.

Freedom from debt to the Lord increases one's ability to secure freedom from debt to our fellow man.

"I can pay more of my debts to my neighbor, if I have contracted them, after I have met my honest obligation with the Lord, than I can by neglecting the latter, and you can do the same. If you desire to prosper and be free men and free women and a free people, first meet your just obligations to God, and then meet your obligations to your fellowmen. Bishop Hunter used to put the matter in these words, 'Brethren, pay your tithing and be blessed.'"—Joseph F. Smith, *Gospel Doctrine*, page 326.

### *Problems and Questions*

1. Discuss the following statement of Dr. Johnson: "Small debts are like small shot, they are rattling on every side, and can scarcely be escaped without a wound." Also this statement of Alexander Hamilton: "A national debt, if not excessive, will be to us a national blessing." "Wilt thou seal up the avenues of ill? Pay every debt as if God wrote the bill."—Emerson.

2. Write a set of rules of your own for securing freedom from debt.

3. Discuss the difference between running in debt and making safe investments on borrowed money.

4. Formulate a budget suited to your income and circumstances.

### *Lesson XV.—The Control of Bias*

*The Aim.* The aim of this lesson is to show that our leaning or bias of self-interest needs control. The thought is not to disapprove of bias, but to indicate the necessity for its control. Self-interest is essential to existence, as well as to progress; but it is intended to be the servant of the soul and not the master of the soul. Not the suppression but the management of self-interest is sought.

*Lesson Statement and Illustrations.* Bias is a leaning of the mind. In this lesson we shall think of bias as a leaning of the mind caused by self-interest. The control of bias must then mean the regulation of the effect of self-interest on our judgments and on our actions.

Friendship may give us a leaning past the line of fairness, and love may incline us beyond the reach of the light of reason. We all know the pull of kinship interest, but taking it all in all, greed has been the worst of all bias forces.

Bias makes us better excuse hunters for ourselves than for any one else. The control of bias, or the prevention of self-interest from throwing us out of plumb, would make it possible for us to realize the ideality expressed in,

"Then speak no ill, but lenient be  
To others' failings as your own."

Bias makes us sacredly secretive of our own feelings. Control of bias would result in the poetic injunction:



"If you're the first a fault to see,  
Be not the first to make it known."

Bias makes us self-forgivers of a most indulgent type. The control of bias would tend to make us capable of forgiving all men.

Bias is a sort of self-deception, for it brings us into a position where we see our faults at the small end of the telescope. Bias drowns the voice of conscience, with the shouts of desire, and secures our assent to error in action.

Bias makes it easy for us to believe what we wish to believe and makes it impossible for us to see clearly against our inclinations.

*Individual Bias—Illustrations.* A man had an opportunity to sell some very popular stocks which he himself would not buy. He found a customer and might have made \$1,500 on the first sale. He wanted the money, the pull of self-interest was not only there, but it was recognized as being there. The man felt himself bending out of the line of uprightness, or veering from the course of the needle of his soul—conscience. He straightened up within, gathered up his stock propaganda literature, and threw it into an old well.

In relating the circumstance, afterwards, he said, "Had there been \$50,000 in sight, I might have yielded, but I hope not." To this remark a friend replied, "Well, at least, you proved yourself to be more than a \$1,500 man."

A Christian farmer was sacking up grain to pay off his hired help, he found himself disinclined to fill full the peck bucket, used for a measure. Suddenly, he said to himself, "Mr. Devil, get out of this granary, or I will heap up every bucket full as long as a kernel will lie on it."

*Bias not only bends the individual mind, but also the group mind.*

### *Group Bias Control*

Group bias is perhaps stronger than individual bias, as public self-interest or the interest of the group is greater than the individual self-interest and has a correspondingly greater bending power. An incensed mob will go to extremes at which the individual alone would stand aghast. Individuals are rare, whose bias will cause them to think, much less proclaim, "I, right or wrong," while we not unfrequently meet conduct in the group, which is equivalent to a banner floating from the domicile—"Our family, right or wrong;" or from the rendezvous, "Our gang, right or wrong;" or, even campaign headquarters, "Our party, right or wrong;" or over some national capitol, "Our country, right or wrong."

The individual seems to bear self-deception longer than the group. As group self-survey has received more attention than individual self-survey, the group has formed a better acquaintance with itself than the individual has, and is, therefore, more concerned about the management or control of group bias, and of individual bias as it affects the group; hence serious deliberation, and wise legislation have been brought to bear for the control of group bias.

Constitutions are framed as barriers, over which the bias of the legislative departments of government may not pass. Laws are enacted forbidding bias a place in our judiciary. A judge may not sit on a case in which he has any other than an official interest, neither may a juror serve on a case, in which he may have an interest, which would give to his mind a bias for or against either side.

The control of group bias is the mission of statesmanship.

The Civil War terminated in the defeat of the southern army, and the dissolution of the Confederacy; but the Union was preserved, and the North was victorious over a vanquished South.

Among the victors was a group who urged handling the territory covered by the states once in rebellion, as conquered provinces, and the inhabitants as aliens.

One of the advocates of this policy is quoted as saying, "By the gods, there will be no trouble now in running the government." Here was group bias blinding statesmen.

But this bias was to meet forces that would control it, and among these forces was Lincoln's ten per cent plan, which provided that whenever a number of voters, in any state, equal to ten per cent of the number of votes of 1860, should take the oath to support the constitution of the United States, and the laws and proclamations regarding slavery, which the President had issued during the war, until passed upon by the supreme court, and should organize a state government, he would give such government executive recognition. Generosity grappled with greed, little by little greed lost ground, and the life of the mutilated Union was not only saved but finally restored. (See *History of the United States*, Wiley and Rines, Vol. 9, p. 300.)

#### *Problems and Questions*

1. Discuss the statement: "Love is blind."
2. Show how bias, or the leaning caused by self-interest, is related to the second great commandment.
3. What form of bias needed control, in the tragedy to which Mark Anthony referred, when he said, "O judgment, thou art fled to brutish beasts, and men have lost their reason."

4. Discuss this statement: The control of bias is a measure of the Christianity of the individual or the group.
5. Why is a man unfit to enact railroad legislation, who rides on a pass?
6. Why is a judge unfit to decide a case of a corporation, in which he is a stockholder?
7. Show how group bias plays a prominent part in politics.
8. Why should a juror not be permitted to sit on a case where a relative is being tried?
9. What great national, "We want to," or group bias, blinded the judgment of Germany in the late World's War?
10. Give scriptural proof that the first crime committed on the earth was due to a lack of bias control. See *Pearl of Great Price*, Book of Moses, chap. 6:53.
11. Show that the pressure of unrighteous self-interest was offered as an excuse for the crime in the first murder trial on the earth. *Pearl of Great Price*, Book of Moses, chap. 5:15-18.
12. In which part of this quotation from Shakespeare's *Merchant of Venice*, is bias most emphatically expressed,  
 "I hate him for he is a Christian;  
 But more for that in low simplicity  
 He lends out money gratis, and brings down  
 The rate of usance here with us in Venice"?
13. Find proof:
  - A. Of the value of scriptural knowledge in control of bias.  
 Luke 4:1-14; Matt. 4:11.
  - B. The power of prayer in bias control. Matthew 26:36-46;  
 Mark 14:32-42; Luke 22:39-46.
14. State what you consider to be the best rule for the control of bias.

### *Suggestive Summary*

The bias of self-interest blinds our judgment; self-survey is essential to self-control. Self-respect, or high ideality, not self-conceit, is essential to bias control. Scriptural knowledge is a ready means of bias control. The progress of peace depends upon group bias control.

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## The Same Sunset

*By D. C. Restloff*

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He stood at the prison window,  
 He gazed at the setting sun,  
 In its crimson glow he saw reflected—  
 Evil deeds that he had done.  
 For by-gone acts, that he dare not tell—  
 It glowed like lurid flames from hell.

She stood at her casement window,  
 She gazed at the setting sun,  
 In its crimson glow she saw reflected—  
 Kind deeds that she had done.  
 And happy tears, welled in her eyes—  
 As she caught a glimpse of Paradise.

*San Diego, Cal.*





VIEW IN PROPOSED SAWTOOTH NATIONAL PARK, IDAHO

*Photo by Underwood & Underwood, N. Y.*

Mr. E. Grandjean, forest supervisor of the Boise Forest, Idaho, looking over the proposed Sawtooth National Park, in the Sawtooth Mountains. He was accompanied on this tour by Otto M. Jones, State Game Warden of Idaho, and Mrs. Jones, who is shown in photo



# The Veto Power

*By Dr. Joseph M. Tanner*

In our government, state and national, the governor and president have been given the right of veto, the right to say "No" when a legislature or congress passes an act. This right or power has been the subject in the past of great abuse, because men elected to executive office have not understood the proper use of this remarkable power.

It is sometimes said that our national Constitution has created a government of checks and balances, that is: checks were put on the legislative power by the right of the president to veto, and upon the executive by the right of the legislative power to impeach. It was never intended in the beginning that the governor, by his veto, should have a third as much power as the legislature. His right to veto is not to be exercised as a legislative act.

The president may very well say, "If I had been a member of Congress when this bill was under discussion, I should not have voted for it." To say that in his judgment, he would not have voted for the bill and to say he will veto it, are two very different things. In voting, he is exercising his best judgment, is doing that which he thinks is wisest to do. When, however, he vetoes a bill, it must be or should be because it is so manifestly wrong that no two men could honestly differ about it. In other words: he vetoes because of an absolute necessity. It is not a question of the preponderance of right or the preponderance of good—that is a legislative function. He vetoes to save the public from ill-considered and what is really vicious legislation.

Our governors mix legislative and executive functions. They have no right to do this. It is conceivable that if a man were in a legislature, he would vote against a bill, and if he were governor, he would sign it.

The practice of governors in vetoing the act of the legislature often leads to great antagonism between these two branches of our government. Furthermore, they lead to arbitrary powers, by which executives assume more power than the people intended they should have.

Such powers, when arbitrarily exercised, lead to political machines, by which executive officers have been enabled not only to control legislation, but to control the nomination to offices as well as the votes of the people.

The improper exercise of the veto power has been a contributing factor in the control of legislatures by the executive departments. The improper use of the veto is not a helpful sign

of the times. It is in one way or another, destructive of our liberty, but it is a power that at present is under no public censure and not subject to judicial review.

Men of high patriotic standards ought to set an example that would reform the present usurpation of governors and presidents. The right to veto has become so lightly treated that in many instances it is an improper assumption that does not belong to the executive department of our government.

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## Opportunities for Boys

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*By G. C. Bernards*

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There is no big position occupied by a man today that is beyond the reach of the boy. All depends upon the boy.

Every man of note in the business world, was a boy not very many years ago; and what one boy has accomplished under difficulties any other can accomplish with ease, if he devotes his time and attention to the task. It all depends upon the boy.

The door of opportunity is always open for the boy. It is only a question of embracing the opportunity and then plodding onward and upward to the desired goal. But all boys are not willing to satisfy the demand made upon them for promptness, punctuality, or attention. Thousands fall by the wayside when put to the test. Rebukes, rebuffs, dismissals, and failures, could all be avoided, if the boy had will power and determination to make good in the early stages of his career.

One petty fault of the boy is the eternal watching of the clock. This becomes very irritating to the busy employer, who concludes that the clock watcher should have every chance to sit in the city hall park and watch the hands go 'round. When the spirit of time-serving is uppermost in evidence, it is perfectly clear that the welfare of the business is a secondary consideration. Again, it is all up to the boy.

But time-servers are not the only class of boys not now in demand. The inattentive boy, girl, man, or woman, too, for that matter, does not last long under the eye of the busy executive. Little attentions from the boy, given amid the hustle of every day business, may mean much to the high pressure manager, and never fail of recognition. The boy who sees something to do, and does it without question, is the boy who gets ahead and stays ahead.

A ready cheerfulness to go anywhere and to do anything at a minute's notice, and without question, is another mark of the boy who will eventually win. To such a boy the interest of the concern is stronger than his personal wishes, and recognition invariably follows. It depends upon the boy.

# Old Fort Hall—1836-1920

By Hyrum Kay

In the pioneer days of the Oregon Trail, and for 40 odd years, the vicinity of the present city of Pocatello, Idaho, was known by the martial name of Fort Hall; and, like an oasis in a desert, it was in very deed a comforting thought to west-bound wayfarers, and a haven of rest. And thereby hangs a tale dear to the Idahoans and pioneers in general, and to the Pocatellan in particular. Apparently fate had decreed this work in the "gem of the mountains" to be a centrifugal point of trade, commerce, rest and recuperation. The causes were largely geogra-

phical, physical and natural. Water courses and trails led to a large valley with its west end greatly depressed at the junction of the Portneuf and the mighty Snake river, the River Nile of Idaho; grass was plentiful for game and stock, winter feeding was a feature of the place, the warm chinook winds—known also as the "January thaw"—were a factor in shortening the winter by several visits during the season.



*Henry Hall, after whom Old Fort Hall was named.*

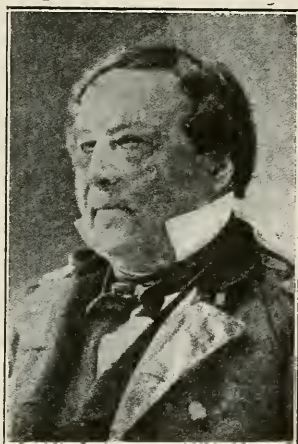
*The place was a southern trapping tributary to the Hudson Bay Fur Trading company and was Spanish-Mexican territory*

up to 1846. Lewis and Clark, commissioned explorers for the government, passed through here in 1805, and put Idaho on the map forever after. The free life of the hunter and trapper, and the unknown dangers of an unexplored country filled with hostile red men, formed a magnet that drew westward adventurous men from the Atlantic seaboard, and other sections of the Union. The policy generally pursued by the explorer or trapper was to engage a native guide or a white mountaineer trapper. In the case of the Lewis and Clark expedition an In-

dian woman, Sacajawea, "the bird woman," was the guide, she was the wife of a French-Canadian named Tourraint Chaboneau.

*Nathaniel J. Wyeth* of Cambridge, Massachusetts, known also as Captain Wyeth, was the first white man to deal in real estate in Pocatello or all Idaho, for that matter. It was not merely a dwelling home, it was a blockhouse to boot. Wyeth was a well-to-do business man of Cambridge, the son of Jacob Wyeth and Elizabeth Jarvis, a descendant of George Wyeth, a signer of the Declaration of Independence, and was also, on his mother's side, a relative of John Hancock, another signer of the Declaration. He was born in Cambridge in 1802. At 30 years of age Nathaniel was successfully managing an ice business in his native city. The spirit of adventure, with the hope of gain through the fur and salmon trade, was the magnet that drew this young business man west.

Wyeth's first overland expedition from Boston passed through Idaho in the summer of 1832, and he reached Fort Vancouver in the autumn of that year. There, near the mouth of the Columbia, Wyeth waited for his supply ship, the *Sultana*. It never arrived, as it had suffered a shipwreck while on the way around Cape Horn. In February, 1833, he was compelled to return home, after having made the first continuous journey on record from Boston to the Columbia. He returned to Idaho the following summer with a stock of goods to fill an order which had been placed the previous year by Smith, Jackson, and William Sublette, of the Rocky Mountain Fur company. Just as Wyeth arrived, however, control



*Capt. B. L. E. Bonneville*

was passing to the new partners, Fitzpatrick, Bridger, and Milton Sublette. So Wyeth found himself in the western mountains with a large outfit of merchandise on his hands. In order to protect and keep his goods until he could make other arrangements to dispose of them he built a stockade in the summer of 1834 on the left bank of the Snake, nine miles above, or north of the Portneuf, 16 miles northwest of Pocatello. He named the place Fort Hall in honor of Henry Hall, senior member who financed the expedition. The stockade was made of cottonwood logs, 80 feet square, and 15 feet high, the entrance facing the Portneuf river on the south, with eight-foot square



bastions at corners, with port-holes for guns. A vegetable garden was subsequently added.

*Work began* on the stockade July 9, and was practically completed August 4. A patriotic program and flag raising took place on August 6. Wyeth had with him 50 men, including Reverend Jason Lee, and three other Methodist ministers. Indians and trappers visited the camp while it was being built, and on Sunday, July 26, religious services were held, the first on record in the Rocky Mountains. Reverend Mr. Lee spoke from the text: "Whether, therefore, ye eat, or drink, do all to the glory of God." It is estimated that the attendance was about 150. Sports were indulged in during the afternoon. One man was injured in the horse races and died. He was given a Christian burial.

Captain Wyeth found himself playing a losing game in competing in trapping against the well organized Hudson Bay Company, and they bought him out. The new firm remodeled and enlarged the fort in 1838, building it, with adobes or sun-dried clay bricks, two stories high. A rifle pit was added, and a slough served as a moat of defense. The fort was always kept whitewashed and was consequently a noted landmark.

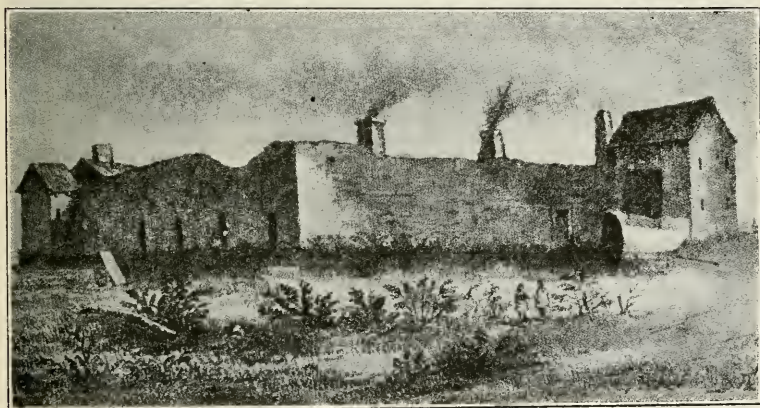
In time the government purchased the fort and its holdings from the Hudson Bay Company and the place became a far-famed trading station. It was demolished in 1860.

Another site for a trading station was selected by local people some few miles further south and as building material, except clay, was scarce, what was left of the old fort was transferred to the new location, which in time also was abandoned as the iron horse opened new highways in the desert and affected the old trail locations. The last named station became known to the present generation as "The Adobes," at "the bottoms," now sought as a good fishing ground. When in course of time an Indian reserve was established here, it was called the Fort Hall Indian reservation, and a bench land site was chosen at the present Ross Fork railroad station, 14 miles north of Pocatello.

As time passed on, the location of the old fort was totally lost, and special research was required to find it. Some two decades ago, Ezra J. Meeker, now living in Payallup, Washington, now a very old man, over 90 years, made it his life's work to interest the nation in marking the old Oregon Trail, and he succeeded in so doing, recrossing the old trail several times by ox team. In his first visit to Pocatello he failed to locate the old site of Fort Hall, but in his third effort, in 1916, aided by Joe Rainey, a local Indian government interpreter at Fort Hall, the site was definitely located. A basalt stone obelisk was ordered to mark the place and an obelisk ordered to memorialize

the Oregon Trail, the latter being placed in the Pocatello high school garden. Superintendent Walter R. Siders of the public schools for the past 20 years, taking great interest in this historic movement, assisted Mr. Meeker in his labor and research, and eventually local interest was aroused to the extent that the local Weyeth Chapter of the Daughters of the American Revolution, Dr. Minnie T. Howard, chairman, decided to hold a rousing anniversary dedication service at the place of the old fort, and to make the day an annual affair. It is intended to honor the men, the American men, who were the first white men in Idaho to remember their God in Christian service, to build a permanent abode to honor the growing young republic and the first Americans to celebrate the Declaration of Independence, by a program and the hoisting of the American ensign.

July 27, 1920, was set apart as the day of pilgrimage to the Idaho shrine on the banks of the great Snake river. One o'clock was set for the meeting time at the Y. M. C. A. Appeal was made for a large public attendance, and for auto owners to provide cars. The response was generous, and the affair was at-



*Exterior of Old Fort Hall.*

tended by representative citizens of the community, including Fort Hall and Blackfoot. A patriotic and reverential spirit prevailed. The boy scout division of the Y. M. C. A., in khaki uniform, with flag and bugle, led the van like true scouts. About 30 automobiles conveyed about 150 people. Reverend James David Gillilan, Methodist minister of Blackfoot, formerly of Pocatello, and author of *Trail Tales* was the principal orator of the day. He reviewed the major facts of the story of old Fort Hall, and the aim and purpose of Reverend Jason Lee and his missionary companions in preaching to the Indians. He also read extracts from the history of Idaho, and from *Trail*

*Tales*, showing why the mission to the Indians was attempted in those early days.

Reverend C. H. Cleaves, of the Pocatello Congregational church, was the first speaker and dedicated with an inscribed marker a cairn of stones in commemoration of the first Christian sermon preached in the intermountain region, the sermon preached by Reverend Jason Lee on July 27, 1834. Addresses also were made by Superintendent Walter R. Siders, and I. H. Ireland, an aged Pocatello pioneer.

One feature of special interest was in the closing address of Reverend Gillilan when he read an excerpt from his book, *Trail Tales*. The excerpt told of a party of five Nez Perce Indians, who had gone from Idaho, to St. Louis, Missouri, a trip of 1,100 miles, in the year of 1832 in quest of "the white man's Book of Heaven." Says the excerpt:

Having heard the early explorers speak of God, the Bible, and religion, and knowing that on Sundays the flag was raised and work suspended, the Indians wanted to know more about these things, and two chiefs, Hee-oh'-ko-te-kin (Rabbit-skin Leggings) and H'co-a-h'co-a-cotes-min (No-horn-on-his-head) set out to find the white missionaries who could inform their troubled minds.

They did not reach Saint Louis until 1832, where they found General Clark, whom they had known. The messengers were of the Nez Perce tribe. General Clark took them to the cathedral and showed them the pictures of the saints and entertained them in the most approved Christian style; but they were heart-hungry and went home dissatisfied. One of them made the following speech to the kindly soldier, General Clark:

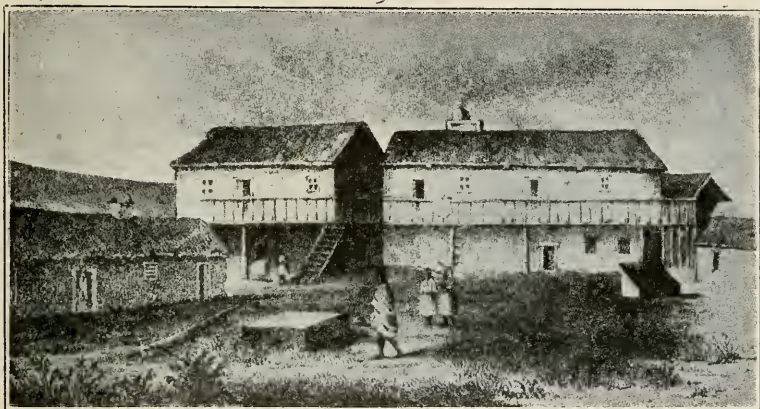
"I came to you over a trail of many moons from the setting sun. You were the friend of my fathers, who have all gone the long way. I came with one eye partly open, for more light for my people who sit in darkness. I go back with both eyes closed. How can I go back with both eyes closed? I made my way to you with strong arms, through many enemies and strange lands, that I might carry much back to them. I go back with both arms broken and empty. The two fathers who came with us—the braves of many winters and wars—we laid asleep by your great wigwam. [Four of their number died; only one reached home.] They were tired in many moons, and their moccasins were worn out. My people sent me to get white man's Book of Heaven. You took me where you allow your women to dance, as we do not ours, and the Book was not there; you showed me the images of the good spirits and the pictures of the good land beyond, but the Book was not among them to tell us the way. I am going back the long, sad trail to my people of the dark land. You make my feet heavy with the burden of many gifts, and my moccasins will grow old in carrying them, but the Book is not among them. When I tell my poor, blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or our young braves. One by one they will rise up and go out in silence.

"My people will die in darkness, and they will go on the long path to other hunting grounds. No white man's Book will make the way plain. I have no more words."

It was the rumor of this address that started Jason Lee and Marcus Whitman westward over the old trail.



It may not be out of place here to consider the probable effect that the first Indian mission by the elders of the then newly organized Latter-day Saint Church, sent out under the direction of the Prophet Joseph Smith, may have had upon the minds of the Indians who were then impelled to seek for this book. Let us consider the really swift communication of news messages from Fayette, Seneca county, New York, in the east, to the Rocky Mountains in the west.



*Interior of Fort Hall*

The Latter-day Saints Church was organized April 6, 1830. And I find by consulting the *History of the Church* that Oliver Cowdery, Peter Whitmer, Jr., Parley P. Pratt, and Ziba Peterson, were commissioned and authorized to preach to the Indians, in October, 1830. (Doc. and Cov. 32:1-3.)

Elder Pratt, of the above mentioned four missionaries, had the experience of being a preacher of the Baptist faith before joining the Church. He says:

After traveling some days the Lamanite mission called on some Indian encampments near the city of Buffalo, where they spent part of a day instructing them in the knowledge of their forefathers. These Indians were of the Catteraugus tribe, and kindly received the brethren, who left (with certain of their numbers who could read English), two copies of the Book of Mormon, and then continued their journey westward." *Autobiography of Parley P. Pratt*, pp. 49, 61.

They bade adieu to their brethren and friends, and commenced their journey, preaching by the way, and leaving a sealing testimony behind them, lifting up their voice like a trumpet in the villages through which they passed. They continued their journey until they came to Kirtland, Ohio, where they tarried some time, there being a number in that place and vicinity who believed their testimony, and came forward and obeyed the Gospel."—*History of the Church*, vol. 1, p. 120.



Possibly these Nez Perce Indians were seeking for that "white man's book of heaven" that we call the Book of Mormon.

We are only three generations removed from this Nez Perce incident; it would be a grandfather's story to know first hand



Photo by W. R. Siders

#### SPRINGHOLE, WHERE CHIEF POCATELLO WAS BURIED

*Judge W. T. Oliver, who was the only white man witness, says that Pocatello died on the bottoms, near American Falls, that the Indians buried him in the Springhole, because it was winter time, and too difficult to dig a grave. A three-days' pow-wow was held. They put stones in his blanket and rolled him in it; killed his horses and threw them in; threw his saddles, rifles, revolvers, and all belongings into the Springhole, which is located at the south edge of the bottoms, about one-half way between American Falls and Pocatello.*

whether or not they had heard of the white man's book of heaven in the west, in the early thirties. It would be interesting to know if additional testimony could be obtained, even at this late date, from any of the Idaho Indians now living.

*Pocatello, Idaho*

## **MINE**

**From out the past a sound the present fills,  
And tells of heart-ache and a time of tears,  
A sweet, wild threnody from by-gone years,  
Like far-off echoes heard amid the hills.  
Thy voice I hear, and now my soul it wills  
To smile remembrance to departed fears,  
The song of love, like music of the spheres,  
Dead sadness answers and my being thrills.**

**My well-beloved, my romance from the past,  
In thy return returns my spring of life,  
For love awakes and finds my heart is thine.  
In rapture ends the darkened years of strife;  
O dream, once hopeless, living truth is mine,  
As now fate gives thee to my arms at last!**

**Alfred Lambourne.**

# Notes on Bible Texts

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By J. M. Sjodahl

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I have opened my mouth unto the Lord, and I cannot go back. (Judges 11:35.)

Jephthah, the son of Gilead, had been called, by the children of Israel in the northeastern part of the country, to lead their army of defense against the Ammonites. Realizing his dependence on the Lord, he made a vow that on his return home, if God would give him the victory, he would devote whatsoever came forth of the doors of his house to God, and, he added, "I will offer it up for a burnt offering." (v. 31.) His daughter, his only child, was the first to meet him, and then he exclaimed in despair: "I have opened my mouth, \* \* \* I cannot go back."

Did Jephthah sacrifice his daughter?

As the story is told in King James' Bible translation it appears that this judge of Israel, under the influence of the Spirit of the Lord, actually immolated his only child, because he had made a rash vow. But the original text does not necessarily call for such an interpretation. Human sacrifices were expressly forbidden (Deut. 12:30,31; Lev. 20:2), and Jephthah could not have made a vow, acceptable to God, to break his law.

Michaelis, the eminent Hebrew scholar, maintains, if my memory serves me well, that the correct translation of Jephthah's vow is: "Whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's and I will offer him [the Lord] a burnt offering." That is, any person that first met him, be it a servant or his own child, would be consecrated to the Lord's service, as was Samuel, for instance, and, in addition, he would offer a burnt offering to the Lord.

This understanding of the nature of Jephthah's vow agrees with the entire narrative. For two months his daughter feasted with her companions, and then she entered upon a life of celibacy in accordance with her father's covenant, if I read verse 39 correctly; at all events, every year thereafter, presumably for several years, her girl friends spent four days with her, "to lament" as the English translation has it, or rather, to "talk with" her, as can be seen by the marginal reading in the Oxford Bible (verse 40), from which it is clear that she had not been immolated or otherwise slain.

The sacrifice seems to have consisted in some act by which she was consecrated to the Lord's service and made to renounce the blessings of motherhood in this life. Women as well as men were identified with the Nazarite order, whose members were under particular pledges, either for a brief period or for life. See Numbers 6.

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Lift up your eyes, and look on the fields; for they are white already to harvest. (John 4:35.)

In Palestine the harvest began in the month of Abib, also called Nisan, corresponding to the latter part of our March and the first part of April. At that time the so-called "latter rain" (Deut. 11:14) fell and helped to ripen the grain.

Our Lord, by calling attention to the fact that there were four months to the time of harvest, fixes the date of the conversation of which our text forms a part, at some time during the month of Chislev (Nov.-Dec.), perhaps immediately after the Feast of Dedication, which was observed on the 25th of that month (John 10:22, 23; 1 Mac. 4:52-59). But how could the fields be "white already to harvest" four months ahead of that time?

Jesus had just had that ever-memorable conversation with the Samaritan woman, and she had brought word of it to her friends and neighbors, whereupon many of these had proceeded to the well, to see the great prophet. These were now emerging from the gates of the city and wending their way across the fields. The Samaritans, wearing white robes, suggested the whitening of the fields for harvest, and our Lord said to his disciples: "Lift up your eyes and look on the fields; for they are white already to harvest." He spoke of the harvest of souls; not of grain.

In revelations given in our dispensation a similar expression is used to denote that the time had come for a great ingathering of precious souls into the Church. (Doc. and Cov. 4:4; 6:3; 11:3; 12:3; 33:7.) When our Lord established his Church in this dispensation, the field of the world was prepared for that event. The early time of the Church was, therefore, one of reaping. On April 6, 1830, as is well-known, there were very few members. On June 3, 1831, when the first conference was held at Kirtland, there were about 2,000 attendants. And the Church continued to grow very rapidly, both in this country and in Great Britain, when missionary work was begun there. It was a time of reaping. Later, missionary labor became more like gleaning, but after the gleaning comes ploughing and sowing for another harvest.



# Return of the Buffalo

*By Frank C. Steele*

The buffalo is coming back. They are increasing, under wise government protection, to such an extent that it is even suggested that they may have a future in supplying food to at least a part of the continent's population, for it has been shown that buffalo meat is palatable and sustaining.

The passing of the buffalo is one of the tragedies of man's conquest of the New World. This noble American quadruped, the finest of our native animals, one time roamed in millions over this western country. Once common as far east as the state of New York, its chief ranges were on the western plains. It traveled as far north as Great Slave Lake, in Northern Canada, and as far south as Texas and northeastern Mexico. The Indians found herds of buffalo a source of food and clothing, and slaughtered them without thought of anything but their immediate needs and the savage joy of destruction. It remained for civilized men, however, to finish this wanton destruction. The white man took up buffalo-hunting with the purpose of money-making, thus sealing the doom of the creature.

George Catlin, the eminent authority on the Western Indian tribes, in 1840, thought from the number of robes marketed, that the slaughter of buffalo must have been from two to three million a year. In 1866 the construction of the Union Pacific Railway, crossing the continent, brought in many additional hunters. This marked the division of the original herd into two.

The southern herd, thought to have contained some three million animals, had practically ceased to exist in 1875. The northern herd survived until 1883. The last shipment of hides was made from North Dakota, in 1884. Never, says Dr. W. T. Hornaday, director of the New York Zoological Park, was the destruction of an animal so completely brought about. By 1889 there were left in the United States and in Canada, it was estimated, between 1500 and 1600 buffalo, some under government protection, and a few running wild in the northern part of western Canada.

Both the governments of the United States and of Canada took steps to preserve these remnants. Had these safeguards not been made it is not unlikely that the monarch of the plains soon would have become an extinct race. In 1907 the Canadian

government bought a private herd in the United States and had it removed to a 160-acre park in Wainwright, Alberta. The herd placed on this reserve numbered 700. In 1919 it had increased to 3,700. Last year substantial additional gains were made. In



the United States at the beginning of last year there were protected or wild some 3,100 head.

Thus, it will be seen that the buffalo is returning. It is in its native territory; is hardy; and if there is a purpose to be served, the increase would be greater. Buffalo meat is wholesome, and in future years, it may form a regular article of diet on the American table. The future development and increase of the buffalo will be decided on economic considerations.

*Raymond, Alta, Canada*

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One of the most remarkable organizations for boys in the world is at Seattle, known as the Whitney Boys' Chorus, managed and directed by Professor Whitney. The chorus consists of 1,000 boys, every one an abstainer from tobacco. Some of them make anti-tobacco talks from time to time, frequently to adult audiences. It is the practically unanimous statement of police officers throughout the country that the arrest of a Boy Scout, on any charge, is almost an unheard of thing. The Boy Scout who is true to his obligation does not smoke.—*Will H. Brown, Oakland, Cal.*

## Just a Cigarette



—Cigarettes  
—that's why.

I'm only just a cigarette,  
A tiny little thing,  
And yet the pow'r I have o'er men  
Is mightier than a king.

I rule not with an iron hand,  
I boast no kingly claim;  
Yet thousands found in every land  
Pay homage to my name.

I have no court around my throne;  
No armies drilled to fight.  
The secret of my pow'r be known:  
'Tis in man's appetite.

When subject I would make of man,  
I test his vertebrae;  
And if he be too weak to stand,  
Then I have won the day.

I bend his shoulders to a curve,  
I hollow out his chest,  
I play upon his every nerve,  
I never let him rest.

I make a dim and bloodshot eye,  
I stain his finger tips,  
I make his lungs feel parched and dry,  
I spoil his shapely lips.

I neutralize his natural will,  
I blight his intellect.  
And then I do him more things still—  
I take his self-respect.

I leave a stench about his clothes:  
A foul, distasteful smell.  
I have him marked where'er he goes,  
So everyone can tell.

I rob him of his richest dow'r;  
Bring failure and regret.  
Now can you see what mighty pow'r?—  
A simple cigarette.

*J. Alfred Jacobson.*

# Wasted Material and Misspent Energy

*By William Halls*

There are two cities a few miles apart and one railroad could handle all the traffic between them. But they use two. If there are fifty passengers, instead of taking them on one train, on one road, they use two trains and two roads. If there are six cars, they use two trains and two roads to haul them.

In a small town they have three newspapers where one could meet all essentials. In a rural district where one grist-mill could do all the grinding in eight months and stand still four months, they have two mills, which do the grinding in four months and stand still eight months in the year. In a small farming district where one threshing machine could do all the threshing in two months and stand still ten months, they have two which do the threshing in one month and stand still eleven months in the year.

If a farmer, having one chopping machine, run by one engine and one engineer which could chop all the feed for his cattle, should get another chopper, another engine, and another engineer, and keep both outfits running all the time to do what one could do, we would call him crazy. Yet that which applies to an individual is true of a community. All the material used in building and equipping a needless competitive railroad is wasted. And all the labor in its construction and operation is misspent energy.

The effect is a decrease in the production of essentials and an increase in the cost of all commodities and labor, making it harder for the individuals of the community to build their homes, improve their environments, and make a living. That which applies to railroads is true of all other activities. "Competition is the life of trade" and the death of common sense. It places an additional burden on those it pretends to relieve. All argument for competition is pure sophistry.

In a town they have two hundred church members. One church, one parsonage, and one minister could accommodate these two hundred members; but they have four churches, four parsonages, and four ministers, which means three hundred per cent misspent energy.

In our school system we have a university in a city, or a large town, to which students come, to have their mental powers developed. This is the main work of the institution; then to conserve their health and develop their physical powers, a gymnasium is built and the students engage in athletics. While these



exercises develop the muscular powers, they are non-productive.

A university should not be located in a city, but in a rural district where there is plenty of land, where the students could spend part of their time in study and part in productive labor. There they could raise all the grains, fruits, and vegetables they need and some to sell; keep cows to give all the milk, cream, butter and cheese they need and some to sell; keep cattle and hogs, to furnish all their meat and some to sell; some could learn trades and make all they need of some things and some to sell; and those things they could neither raise nor make themselves, they could buy with their surplus products, and, instead of pupils depending on their parents, they could pay their own way. Their labor need not retard their studies. Four hours efficient work each day would sustain a pupil, and four hours hard study each day is enough. Take one and a half hours for meals and the rest of the time for leisure, recreation, and amusement. Then when a young man graduates he could earn a living, build a home, marry, and rear a family, and, instead of being a burden to his parents, he could assist them, if necessary, in their declining years.

There is also a great waste of material in building battle-ships, fortifications, barracks, and munition manufactories, and making implements of war and ammunition, and there is much misspent energy in preparation and in battle. If all the wasted material, misspent energy, and military activities, could be used for constructive and productive purposes, it might be well, but until men repent and turn to the Lord, such cannot be. The Lord told Enoch that his second coming would be in a day of "wickedness and vengeance." When we think of conditions in Russia, Mexico, and other nations, and in the world at large, we are impressed with the conviction that this is really a time of "wickedness and vengeance," and that the coming of the Lord is near. Let the Saints gather from Babylon and stand in holy places, while the wicked slay the wicked till the "sun of righteousness shall arise with healing in his wings," and "the law go forth from Zion," and say to exhausted, starving nations: "Beat your swords into plowshares, your spears into pruning hooks," "and learn war no more;" then shall the hearts of the "widow and fatherless be comforted." "A man shall sit under his vine and fig tree, and eat the fruit of his vineyard, and none make him afraid;" "the heralds of light will go forth under the banner of the King, Immanuel, and the knowledge of God cover the earth as the waters cover the seas." The banner of freedom wide unfurled, shall then wave triumphant o'er the world.

*Mancos, Colorado*

# Give Me the Honor

*By Wilford C. Brimley*

Many of us have read or heard narrated the account of the great council in heaven, at which two offers were made for the redemption of mankind on this earth. One was presented by Lucifer, a bright son of the morning; the other by Christ. We all know which offer was accepted, and know the effect upon Lucifer and his followers caused by the rejection of his offer. We have, perhaps, paid less attention to the manner in which the offers were presented.

Christ offered his services in these simple words: "Father, thy will be done, and the glory be thine forever." He wanted to take none of his Father's honor unto himself. His expression was a humble manifestation of his subservience to the will of the Father, a willingness to carry out his Father's plans without any credit, without thought of reward. When he came to earth in the flesh, the same spirit prompted all of his utterances. He made it clear to the disciples that he had come to do his Father's will. Said he: "I came down from heaven, not to do mine own will, but the will of him that sent me." Again: "I seek not mine own will, but the will of the Father which hath sent me." He disclaimed any credit for the plan in these words: "My doctrine is not mine, but his that sent me."

Contrast this humble attitude with the egotism of Lucifer. In presenting his plan to the Father, he said: "Behold, here am I, send me, I will redeem all mankind, that one soul shall not be lost, and surely I will do it; wherefore give me thine honor." He wanted to be sure that due credit would be given him for the plan, and that his reward would be sufficient and certain. His expression was an arrogant manifestation of his love for himself and his own ideas and a revelation of his covetousness for the Father's power and glory.

Since the expulsion of Lucifer and his followers from the heavenly hosts, they have sought to instil the seeds of self-exaltation and greed in the hearts of the children of men. Many of us are influenced in our lives to seek personal aggrandizement in preference to community welfare or service. Perhaps unconsciously, though nevertheless truly, we take credit to ourselves for the thoughts that we think and the work that we do. We take care to let it be known when success attends any phase

of our work that we are responsible for the idea of its execution. In our efforts to "sell ourselves," we often impress our friends and business associates with our egotism, either real, or implied on their part. We tell them our plans have worked out to the letter or that certain work accomplished is the result of one of our bright ideas. We pride ourselves in our initiative and let it be known in one way or another that we originated the scheme, that it was our work or our success. Of course, initiative is a valuable asset in any person, but it would be more valuable if we made it work without worrying about credit and rewards for our accomplishments.

Not all of our brilliant ideas are accepted. The self-sufficient individual is often disappointed. He thinks a valuable idea has been rejected and lost to the world unless his plan is adopted. His disappointment often turns to bitterness and he begins to make trouble just as Lucifer did when his pet scheme was rejected.

The unselfish man is not frustrated by the non-acceptance of his idea. He simply holds it until a more opportune time, lives to see the wisdom of the man above in not adopting his plan, or forgets it.

Ability is soon recognized without the necessity of vaunting oneself. On the other hand, ability is often forgotten when its possessor tries to impress the world with his brightness, his immunity from mistakes, or his cocksure opinions on everything.

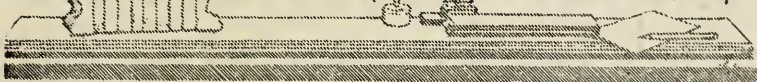
All the world dislikes the man who is always right, whose way is the one best way and who is always expressing his firm opinion. Such a man is not willing to give credit to the other fellow for having thoughts or accomplishing his work well, especially if it has any connection with his own work.

We love the man who plays the game effectively, though it may be quietly, and without boasting of what he is doing or how valuable he is to the organization, without thought of what the papers will say or whether his acquaintances will recognize his greatness, and without expecting to be paid in full as soon as the job is done. If he makes any comment on the success of his work, he expresses it by saying: "We have a wonderful organization of men;" "We all worked together;" or, "We have a fine manager." He finds no need for such an expression as: "Give me the honor."

*Logan, Utah*



# EDITORS TABLE



## Commandments and Promises

*A New Year's Message, by President Heber J. Grant*

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On this New Year's day, I am impressed with the desire to discharge the duties and obligations that rest upon me as a Latter-day Saint. I trust that a like desire may be in the hearts of all who read these lines. I believe in the man who is willing to do the things which the Lord has commanded, and who shows his faith by his works. All Latter-day Saints, young and old, should have this desire in their hearts.

Of what good is our faith, our repentance, our baptism, and all the sacred ordinances of the gospel by which we have been made ready to receive the blessings of the Lord, if we fail, on our part, to keep the commandments? All that we expect, or all that we are promised, is predicated on our own actions, and if we fail to act, or to do the work which God has required of us, we are little better than those who have not received the principles and ordinances of the gospel. We have only started, and when we rest there, we are not following our faith by our works, and are under condemnation, our salvation is not attained.

I wish in my heart that all the members of the Church would have the loyalty in their souls, not only to believe the word of the Lord, but to put it into practice. The gospel which we have received means not only happiness, in this world, if we embrace and faithfully live it, but life eternal hereafter. The saving of souls, including our own soul, is the one great labor of all others that is most valuable and important, and that will bring to us the blessings of our Father and the good will of our Lord and Master, Jesus Christ.

I therefore hope and pray that the appeals to the Latter-day Saints, made by the leaders and elders of the Church and the authorities in every stake and ward of Zion, to observe the laws of God, may find lodgment in the hearts of the people and be crystalized into righteous action.

Let me call attention to the necessity of observing what is known among us as the Word of Wisdom, in all particulars, but especially that part relating to the non-use of tobacco, which is now prominent before the people, and in which appeals are



also made to those of our Latter-day Saint merchants who are selling this weed, to abandon the sale thereof, as an example of their willingness to avoid setting the wrong example before the youth of Israel.

The Lord has pronounced tobacco not good for man, and this should be sufficient reason for the Latter-day Saints to abandon it. But instead, many of our people are becoming careless in the observance of this law, and consider it a very slight matter to use tobacco in various ways. I cannot believe, nor have I ever believed, that it is a slight affair for any man, woman or child, to do that which God, our heavenly Father, has commanded us not to do.

I believe, beyond a doubt, that the financial saving to this community, by a strict observance of the Word of Wisdom, in all particulars, especially in the use of tobacco, tea and coffee, would amount to enough to build two sugar factories annually. We may thus, to some extent, realize the financial importance of what some people call an insignificant matter. This money saved, instead of absolutely lost as it now is, could be used for many noble purposes, in the building up of the people and in the furtherance of the cause of righteousness in the earth.

But the cost here accounted is only financial. What shall we say of the moral, the mental, and the physical costs to the youth of the people, the rising generation? And besides that, this is saying nothing about the faith and spiritual blessings which come to every soul who serves God and keeps his commandments, but which are irretrievably lost to all who disobey this particular commandment of the Lord.

I have heard some people say that those who preach reform movements, overstate the evils, and over-estimate and over-emphasize the particulars, and that they stand up so straight that they lean backwards. We need not employ this method in the matter of tobacco. Its evils are found on every hand, and there are witnesses in every city, in public places and on the street corners, to prove the financial, moral, physical, and spiritual deterioration that is correlated with this evil, and that appears to be a certain consequence of the breaking of the word of the Lord on this subject. Besides, no man can stand up any straighter than he ought to stand, in keeping the commandments of God and urging the people to do the same. The life of every true Latter-day Saint should be a bright and shining example, worthy of imitation by all men.

I find recorded in the Doctrine and Covenants, this very short but significant passage, which reads: "I, the Lord, am bound, when ye do what I say; but when ye do not what I say, ye have no promise." I wish that every Latter-day Saint would remember these few words. I wish that they were engraven

upon our memories and upon our hearts, and that we would determine that God shall be bound to fulfil his promises unto us, because we keep his commandments.

The prophet, Joseph Smith, furthermore, has received this wonderful commandment: "There is a law, irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." Brethren and sisters, if we desire the blessings of life, of health, of vigor of body and mind; if we desire the destroying angel to pass us by this year, as he did in the days of the children of Israel, we must obey the Word of Wisdom. We then may rest assured that God is bound, for he has so declared, and the blessings shall come to us.

If you and I desire that the windows of heaven shall be opened, and that God shall pour out such blessings upon us that we will hardly be able to contain them, we must observe his other law, the law of tithing, and God is bound to give us that blessing.

If we desire that we shall have influence over our children so that they shall grow up with a disposition to love God and to keep his commandments, and particularly in this case the commandment referred to, concerning right living; that they may have the spirit of the gospel of Jesus Christ in their souls; we must again remember: "And again inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not \* \* \* to pray and to walk uprightly before the Lord, \* \* \* the sin be upon the heads of the parents." How shall we obtain influence with our boys that they may avoid the use of the noxious weed, tobacco, except under this law of the Lord? If we desire the Spirit of God so that we can teach our children and inspire them to do that which is right, and keep the commandments of God, we must ourselves obey that law and commandment. So with all the requirements that are made of us as Latter-day Saints.

May we not look for reformation in this matter and a more strict observance of these laws and commandments among the people? What a wonderful power we shall have with the Lord in the furtherance of his mighty purposes in the earth, if we keep his commandments. Our influence will be, not only with the world, but with our own young people, whose strength and power will be multiplied if we shall succeed in having them feel the necessity of observing the commandments of God and particularly these instructions concerning the Word of Wisdom and the clean and righteous living. The promises are just as certain of fulfilment as that the Lord has spoken, and the action results in the gretaest wealth and riches that the earth can produce.

The promise is that those who keep and do these sayings, and walk in obedience to the commandments, "shall receive health in their navel, and marrow in their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the Children of Israel, and not slay them." Let us live worthy of this marvelous promise and so become the people that God has designed shall establish his kingdom and further his purposes, prior to the glorious coming of our Lord and Redeemer, Jesus Christ, to rule and reign upon the earth.

*Heber J. Grant.*

## Christmas Greeting from the First Presidency

*(In the Christmas Deseret News)*

*To the Saints Throughout the World, and to all Mankind,*  
**Greeting:** Joining with the uncounted millions who celebrate in this festive season the anniversary of the birth of the Savior of the world, we extend to one and all to whom our message shall come fervent wishes for a Merry Christmas and a prosperous and happy New Year.

Since last we had the opportunity of sending greetings through the *Christmas News*, the earth and its inhabitants have experienced many of the violent reactions that could not but ensue as the aftermath of so great a war as that which lately ended. The sword has not been fully sheathed; the voice of suspicion and strife has not been entirely stilled. Though in comparatively few countries today are men arrayed against each other in regular line of battle, in many there is still a persistence of conflict smoking with devastation and running red with blood. In others, there is the angry clash of class and faction, the muttering of discontent, the threat or fear of overturn of society's foundations. In yet others, gaunt famine stalks, starvation menaces millions, and pestilence is laying its consuming hand upon the undernourished populations. The year now drawing to its close has been tempestuous and disturbing; and some of its developments have tended to chill the timid with forebodings, presaging problems and perils to civilization such as never have had to be met before.

But allusion to these phases of the present world situation serves but to emphasize the causes for gratitude which abide with the great body of religious worshipers to and for whom we speak today. Surely we have been abundantly blessed and prospered. Zion's lines have been lengthened and her stakes strengthened. Peace and health and progress have been our



portion, and love of righteousness is taking ever firmer root among our people. There is a perceptible advance, not only in numbers but in good works; unity and that true charity which should ever characterize the Church of Christ are increasingly manifest. As watchmen upon the towers, we therefore bid you to be of good cheer. Though dark may have been the night, the approaching dawn of a brighter day is already shot with gleams of encouragement and hope.

We have reason to rejoice, beyond the power of expression, in the birth of the lowly Nazarene in whom we hail the Redeemer of mankind. We have even greater reason to rejoice that his death wrought out salvation for all those who will take upon them his name and keep his laws. Appreciation of this sacrifice and gift can in no way so sincerely be shown as by obedience to his precepts and devotion to his cause. Even in the festivities of the holiday season, this resolution may be taken to heart, as we reflect on the humility of his birth, the wondrous beauty of his life, the ignominy with which he was made to suffer death, the glory and power in which he rose again. Desiring no one's injury, but everyone's good; seeking to be helpful to those in need, and forgiving to those who err, our gifts, whether given or received, our mirth and melody, our feasting and our family reunions, will have a sanctified significance that will multiply the pleasure many fold.

In the spirit of blessing and benediction we send forth these few words, adding the prayer that human strife may soon cease; that health and plenty may prevail; that the true spirit of Christ may hasten the time of universal brotherhood and the Messiah's reign, when good will to man shall everywhere be found, and peace on earth become a blessed reality.

Salt Lake City, Utah,  
December 18, 1920.

*Heber J. Grant,*  
*Anthon H. Lund,*  
*Charles W. Penrose,*

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## Books

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*The Boys of Springtown* is a new story by Nephi Anderson, well known local author of stories. It is a book of some 160 pages, nicely printed by the press of the Zion's Printing and Publishing Company, Independence, Missouri. The book is illustrated by a number of drawings by C. E. Tillotson, and is dedicated "To my boys, Dean, Grant, Harold and Charles." It deals primarily with William Wallace Jones and Ned Fisher, and is a boy's book from beginning to end, the plot being laid somewhere in Utah. It presents characteristic illustrations of rural life among the young boys of the Latter-day Saints. The leading character is William Wallace Jones, sent to Zion before the arrival of his mother, and the story portrays the ups and downs which he experienced in his initiation into



the new community, and the characters that influenced him until the happy arrival of his mother in the Land of Opportunity. As far as we know, it is the pioneer boy's book of our state, and for that reason should find a wide reading, and also because its incidents touch the experiences of many people. At the book stores, price \$1.00.

The *Improvement Era* has received the *Memoirs of John R. Young*, Utah pioneer, 1847, written by himself. The book consists of some 341 pages of subject matter descriptive of his travels and experiences as a pioneer. It contains, besides, many interesting and thrilling incidents in the life of the well known pioneer, including his escapades on the plains. It is a valuable contribution to the pioneer history of our commonwealth, containing also, interesting mission experiences, as well as many personal and historical references to which the author was an eye-witness, in the early history of our state and the West. There are besides, a number of poetic contributions by the author. One can take a book like this and in a few hours live over again the struggles and hopes of the founders of Utah:

"Push on, push on, ye struggling Saints.  
Behind us, storms and rivers lie;  
Before, the sun shines bright,  
And we must win or we must die—  
We cannot shun the fight."

*Prophecies of Joseph Smith and Their Fulfillment* is the title of a valuable doctrinal volume by Nephi Lowell Morris, president of the Salt Lake stake of Zion. This work is designed to prove the claims of Joseph Smith as a prophet. It calls attention to the fact that for a century past the prophecies of Joseph Smith have been before the world, and that these show him to be a true prophet, because the verdict of time, the supreme test of prophecy, has not failed him. To prove this, there are eight particular prophecies treated; namely, The Great Prophecy on War; the Saints a Mighty People in the Rocky Mountains; America—the Cradle of Humanity; the Prophecy Regarding Stephen A. Douglas; the Book of Mormon; Orson Hyde; Date of Birth and Crucifixion of the Lord; Two Expulsions from Jackson County, Missouri. Early prints and old and almost forgotten manuscripts have been examined to establish the truth with respect to the claims of the prophet. This first-hand evidence is laid before the reader in these well considered pages, twenty-one original illustrations and reproductions being thus submitted. The book has been adopted by the Mutual Improvement Associations as one of their reading course. The faith-promoting and well stated arguments of the author are well worthy the careful study of old and young. The book is one of the most valuable additions to the faith-promoting literature of the Church, proving the divinity of the messages of the Prophet Joseph Smith, that has appeared in recent years. Price \$1.25, Deseret Book Company.

*Gospel Doctrine.*—A new and third edition of this remarkably popular book, containing selections from the sermons and writings of President Joseph F. Smith, has just been issued, and is ready for delivery, by the Deseret Book Company, price \$2. The edition is uniformly printed with former editions. It is designed for use in the classes of the Melchizedek Priesthood and the Priests for 1921. This popular book was first published in 1918, since which time, two editions have been sold. It contains practical, faith-promoting counsel and many doctrines and principles of the gospel as expounded by President Joseph F. Smith, whose ability as a preacher

of righteousness is so well established that all Latter-day Saints should become familiar with his arguments and ideas.

*The Guide*, part two, a book of lesson outlines, 72 pages, price 15c, should be used in connection with the study of *Gospel Doctrine*. Order from *Improvement Era*, 67 East South Temple Street, Salt Lake City, Utah.

*Fundamental Problems in Teaching Religion*, the new teacher-training text book, is now on sale at the Deseret Book Company, price 50c, paper, 174 pages. The spirit of the book is well hinted at in the preface: "That ever old question, 'How to Teach' becomes ever new when made to read 'How to Teach Better.' This volume aims to raise those problems which every teacher sooner or later faces, and it attempts to suggest an approach by way of solution which will insure at least some degree of growth towards efficiency.

"The successful teacher ever views his calling as an opportunity—not as an obligation. To associate with young people is a rare privilege; to teach them is an inspiration; to lead them into the glorious truths of the gospel of Jesus Christ is heavenly joy itself. This little volume hopes to push the door of opportunity a little wider than more of that joy may be realized.

"Perchance in heaven, one day, to me  
Some blessed Saint will come and say,  
'All hail, beloved! but for thee  
My soul to death had fallen a prey';  
And oh! what rapture in the thought,  
One soul to glory to have brought."

The chapter headings here set down indicate the scope of the work, as treated by the author, the popular Superintendent of Church schools, Adam S. Bennion, which is designed for quorum instructors, and auxiliary organizations of the Church: Purposes Behind Teaching, What Is Teaching? The Joys of Teaching, Personality, Attainment, Native Tendencies, What to do With Native Tendencies, Individual Differences, Individual Differences and Teaching, Attention, What Makes for Interest, A Laboratory Lesson in Interest, The More Immediate Problems in Teaching, Organizing a Lesson, Illustrating and Supplementing a Lesson, The Aim, Application, Methods of the Recitation, Review and Preview, The Question as a Factor in Education, The Problem of Discipline, Creating Class Spirit, Conversion—The Real Test of Teaching.

All teachers and every teacher-trainer will find helpful hints, for his calling, on every page of the book; and since all who hold the Priesthood are teachers, the book should have universal reading. It is well adapted to home reading, and father and mother will find hundreds of valuable hints for family government in this splendid volume.

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## Messages from the Missions

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### Elders Meet the High Cost of Clothing

Elder Karl H. Cutler, writing from New York, September 24, calls attention to the semi-annual conference, held at Albany, September 19. President G. W. McCune was the principal speaker, giving valuable instructions to the Saints and encouraging the investigators to continue in their search for the truth. A special Priesthood meeting was held at which the missionaries reported their labors and received appointments for the fall and winter work.

"Our elders have been traveling in the country districts during the

summer without purse or scrip and report the best of success. They recognize the hand of the Lord in this and realize that their success is due to their humility. A new and efficient plan was adopted by the elders in their country work, making it possible to visit every home in each particular district. Lady missionaries have been laboring in the city of Albany and have made many good friends. The picture herewith shows the elders in their country garb which proved to be very attractive and makes possible a neat and tidy appearance. It also is a great improvement on the 'High Cost of Living' of missionary dress."



The missionaries are as follows: Bottom row: left to right, Sherman C. Robinson, Farmington, Utah; Sidney N. Parkinson, Blackfoot, Idaho; Nelsen A. Hogan, Hatch, Idaho. Middle row: Ralph B. Keeler, Provo, Utah; Sister Verda Jensen, Rexburg, Idaho; Karl H. Cutler, conference president, Preston, Idaho; Sister Sadie N. Kramer, Ogden, Utah. Paul H. Otterson, Lehi, Utah. Back row: Elder Harold H. Humphries, Thayne, Wyo.; Ezra E. Johnson, Richmond, Utah; Gordon L. Jenkins, Rigby, Idaho; Karl F. Pomeroy, Mesa, Arizona; Acile McGavin, Sugar City, Idaho; Earl R. Belnap, Rexburg, Idaho.

### Third Semi-Annual Conference, Gridley, California

This conference convened Oct. 29, 30 and 31. Eight meetings, including a priesthood meeting were held. Relief Society meeting, and six general sessions were also held. On the evening of Nov. 1, a social was held for the missionaries and Saints at the Liberty branch chapel. The total attendance of the conference was two thousand forty-eight. Pres. Jos. W. McMurrin, secretary Elias A. Lemon and Sister Louise Jones were in



attendance. Most of the missionaries were speakers and the meetings were well attended. The greatest hospitality was extended to all visitors. A spirit of brotherhood prevailed and those in attendance took encouragement from the remarks and testimonies of the various speakers. The spirit of the gospel was manifest in Gridley.—*Elder Ove C. Inkley.*

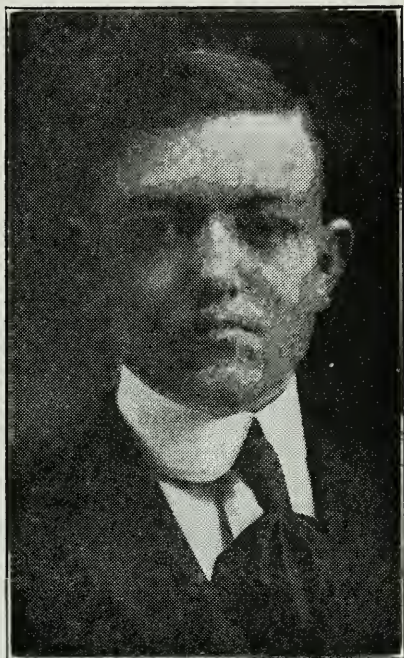
### Elder Henry Parkinson Rogers

"Greater love hath no man than this, that he lay down his life for his friends."

In the great majority of cases where missionaries are called to preach the gospel, they are obliged to make a considerable sacrifice in material things, but they almost invariably return in safety and bear testimony to the fact that the time devoted to the cause of missionary work was the most profitable of their lives. On such occasions there is rejoicing, and there are prayers of thanksgiving unto God for his goodness and mercy. Many of the brave boys who offered their service to their country in the great world war have also been welcomed home again with gladness, although for those who had sustained the loss of an arm, or some other member of their bodies, the reunion was tempered with sadness. For the brave ones who gave their lives, there has been no such glad reunion, but we fondly hope that the time of rejoicing is only temporarily postponed.

Accompanying these paragraphs is a photograph of Elder Henry Parkinson Rogers, who also has given his life in the service of God and mankind. He was the oldest son of Henry T. and Esther Parkinson Rogers, formerly of Preston, Idaho, but now residing at Logan, Utah. He was born on the 19th of January, 1900. On the 17th of February, 1918, he responded to a call from the priesthood to do missionary work in New Zealand. He had been there only a short time, when the influenza epidemic broke out in violent form in the island, and the people were dying by the thousands. According to the testimony of Elder Louis G. Hoagland, who accompanied Elder Rogers to New Zealand and was intimately associated with him while there, he completely forgot himself in his untiring efforts to nurse the sick and dying in that perilous time. After the epidemic was practically over he contracted the disease, and died on the 17th of November, 1918.

Through the efforts of Elder Hoagland his body was encased in an hermetically sealed lead casket and interred on the island. Later, through the assistance of President James N. Lambert of the New Zealand mission, arrangements were made whereby his mortal remains were sent to America. His body, after considerable delay in the matter of transportation from





Vancouver, which was finally overcome by the help of Senator Reed Smoot, arrived in Logan on the 11th of April, 1920. Funeral services were held on the 18th of April at the Logan Tabernacle, where a large audience of friends and sympathizers paid their respect to the memory of our departed brother. Tributes were paid to his excellent character by those who were with him at the last and words of sympathy and comfort were expressed by missionaries who had labored in the New Zealand mission field, including Elders J. S. Welch, Carl Hardy, Benjamin Goddard, and Hugh S. Geddes, of Preston, Idaho. A letter giving an account of Elder Rogers' death, written by Elder Louis G. Hoagland, was read by Elder E. B. Brossard.

### Eight Baptisms

President Wm. C. Olson writes from Birmingham, Alabama, under date of September 27: "Missionary work in Birmingham, commenced last spring and has progressed wonderfully since that time, with a force of from two to four elders. We have baptized eight souls into the Church and have sold 229 Books of Mormon, 1,462 small books and distributed much other literature. Also organized a thriving Sunday school. We organized a Book of Mormon class, held once each week, and have made many friends. We advise all Saints at home and abroad to subscribe for the *Era* so that they will be built up spiritually as well as becoming acquainted with the missionary work of the world."



Elders of Alabama conference. Standing, left to right: J. Gilbert Fuller, Laveen, Arizona; Floyd Crandall, Gilbert, Arizona; Walter H. Harms, Thatcher, Arizona; Elmer A. Sharp, Preston, Idaho. Sitting: Wilford W. Hardy, Bountiful, Utah; President Wm. Carlyle Olson, Ovid, Idaho; Grant Smith, Beaver City, Utah.

# PRIESTHOOD QUORUMS' TABLE

## Study Course for 1921, and Teacher-Training

### Study Course

To Presidents of Stakes, Bishops of Wards,

Dear Brethren:—Beginning with the year 1921, the study course for the Melchizedek Priesthood will consist of:

*Gospel Doctrine*, second part of the sermons and writings of President Joseph F. Smith; *Guide to Gospel Doctrine*, an outline for the students. The price of *Gospel Doctrine*, new and third edition, is \$2. The price of the guide is 15c. It will be noticed that the Priests of the Lesser Priesthood will take up the same study that is given for the Melchizedek Priesthood.

For the Ordained Teachers, *The Apostolic Age* will be taken up, the same as used in 1912, price, 15c.

For the Deacons *The Latter-day Prophet*, a book of 190 pages, used three years ago, will be used, price \$.75.

*Gospel Doctrine* and *The Latter-day Prophet* should be ordered from the Deseret Book Company, or from the *Improvement Era* when cash accompanies the order. *The Apostolic Age* and the guide should be ordered from the *Improvement Era*. The books are now ready for delivery and orders will be filled as received.

### Teacher-Training

The attention of Presidents of stakes and Bishops of wards is called to the statement of the First Presidency as found in the *December Era*, page 176, in which Presidents of stakes, Bishops of wards and Presidents of Priesthood quorums are urged to have their teachers and class leaders participate in the weekly teacher-training classes in each ward throughout the Church. Quorum officers and class instructors are urged to regularly and diligently attend the teacher-training course as prescribed for all the Priesthood and auxiliary teachers in the Church.

The new text book for the teacher-training course is entitled, *Problems in Teaching Religion* and is ready now for delivery and may be obtained at the Deseret Book Company at 50c per copy. This new book is a most excellent guide to every teacher and should be in the hands of all the Priesthood class leaders and teachers.

We trust that you will take notice of these items and make them known before your Priesthood meeting, so that the Priesthood may take active part, not only in their own studies, but also in the teacher-training classes.

Sincerely yours,

Rudger Clawson, *Chairman*  
W. A. Shepherd, *Secretary*

### Who are Ward Officers?

For the purpose of the efficiency report, we count as ward officers, the president and his counselors, the secretary, the treasurer, the chorister, and the class leaders, including the scoutmaster. Of course where one person is both treasurer and secretary, he is counted as one. While it would be well to have the members of the committees present at the officers' meetings, let it be understood that for the purpose of the efficiency report, those named are considered ward officers of the Y. M. M. I. A.



# MUTUAL WORK

## Program Y. M. M. I. A. Tobacco Campaign

The Correlation Committee of the Church have provided for general meetings throughout the Church to be held on Sunday, January 23, as a protest against the use and sale of tobacco. Items for subjects are entered in Pamphlet No. 8. The Young Men's and Young Ladies' organizations will meet on Sunday evening, 16th, where they meet on Sundays, or on Tuesday evening, December 18, in their regular meetings, and devote the whole evening to the carrying out of the anti-tobacco program. After the opening exercises, to be held jointly, the members will separate into two divisions, the young ladies carrying out their particular program on the subject allotted to them, and the young men carrying out the program prepared for them as follows:

All departments will remain together for the entire discussion. The following program will be presented to the young men:

- I. Discussion of Law-enforcement with reference to tobacco, by:
  - a. Presentation and explanation of the present anti-tobacco law. (Source, pamphlet No. 8, Social Advisory Com.) The pamphlet may be obtained from the stake social committees.
  - b. Methods of assisting in law enforcement:
    1. By reporting violations of the law to police officers or members of the Social Committee.
    2. By helping to prosecute violators of the law by acting as complaining witnesses, etc.
    3. By helping to create a public sentiment in favor of rigid law-enforcement.
- II. Discussion of the scientific evidence against the use of tobacco.
  - The following approved sources of information are submitted:
    1. Pamphlet No. 8, Social Advisory Committee.
    2. *Tobacco and Human Efficiency*, Dr. Fred J. Pack.
    3. Dr. Pack's Article in January, 1921, *Improvement Era*, "The Tobacco Crusade."
    4. Series of Articles in *Saturday Evening News*.

Wherever possible, juvenile judges, probation officers, police officers, sheriffs, lawyers, ex-service men, who do not use tobacco, should be asked to discuss the topic, "Law Enforcement;" and physicians who do not use tobacco should be asked to discuss the scientific aspects of the subject. Speakers and officers should notice that the case against tobacco is sufficiently strong to need no exaggerated or over-emphasized statements. The plain truth is all that is necessary.

## Teacher-Training

All Y. M. M. I. A. teachers and officers are urged to attend the weekly teacher-training class in their respective wards. The new book *Fundamental Problems in Teaching Religion*, paper 50c, is now ready. It strikes the right key, and makes teaching a pleasure. Not a teacher or parent should let the month pass without reading it. Then study it, and put its precepts into practice. After the problems are absorbed, teaching becomes easy, and family government a delight.



## Y. M. M. I. A. Efficiency Report for November, 1920

STAKE	Membership	Class Work	Special Activities Pr'gm	Scout Work	Slogan	"Era"	Fund	Participation in M.I.A. Programs	Stake & Ward Officers' Meetings	Ward Officers' Meetings or Teach.-Tr. Class	TOTAL
<i>Utah</i>											
Alpine	5	10	10	5	5	.....	.....	10	5	5	55
Bear River	10	10	5	5	5	5	5	10	10	10	75
Beaver	5	5	10	.....	5	5	.....	5	5	5	45
Benson	10	5	5	5	10	5	5	5	5	5	60
Box Elder	10	10	10	5	10	5	.....	10	10	5	75
Cache	5	5	10	.....	.....	5	5	10	10	5	55
Carbon	5	5	10	5	10	5	5	10	10	10	75
Deseret	10	5	5	.....	5	5	5	.....	5	.....	40
Duchesne	10	10	10	5	10	5	5	10	10	.....	75
Ensign	5	10	10	10	10	5	5	10	10	5	80
Granite	5	10	10	5	10	10	.....	5	5	5	65
Hyrum	5	5	10	5	10	10	5	10	5	5	70
Juab	10	10	10	.....	5	.....	.....	5	5	5	50
Kanab	10	10	10	.....	10	10	.....	10	5	5	70
Liberty	5	10	5	5	10	5	5	5	10	10	70
Logan	5	5	5	5	5	5	5	5	5	5	50
Millard	10	10	10	.....	10	5	.....	10	10	5	70
Nebo	5	10	10	5	10	5	10	10	10	10	85
North Davis	5	10	5	5	5	5	5	5	.....	.....	45
North Sanpete	10	10	5	10	.....	10	5	5	10	10	75
North Weber	5	10	10	5	5	5	5	10	10	10	75
Ogden	5	10	10	5	10	5	.....	.....	10	10	65
Panguitch	5	5	10	5	.....	.....	.....	.....	5	5	30
Pioneer	5	10	5	10	5	5	5	10	10	10	75
Roosevelt	5	5	10	.....	5	5	5	5	5	5	50
St. George	10	10	5	5	10	5	.....	10	10	10	75
Salt Lake	5	10	10	10	.....	5	5	10	10	5	70
Sevier	10	10	10	5	10	10	5	10	5	5	80
South Davis	5	5	10	10	.....	5	.....	5	10	.....	50
Summit	10	10	5	5	.....	.....	.....	.....	.....	5	35
Tooele	5	5	5	.....	.....	.....	.....	5	5	5	30
Uintah	5	5	10	.....	10	5	.....	10	5	5	55
Weber	5	10	5	5	5	5	5	.....	5	5	50
<i>Idaho</i>											
Bear Lake	5	5	10	.....	10	5	5	10	.....	5	55
Bingham	5	5	10	5	5	5	5	5	5	5	55
Blaine	10	10	10	5	5	5	5	5	10	10	75
Boise	5	5	10	5	10	5	5	10	10	5	70
Cassia	10	10	10	5	.....	5	.....	10	5	10	65
Franklin	10	10	10	5	10	5	5	10	5	5	75
Freemont	10	10	10	5	10	5	.....	10	5	5	70
Malad	5	5	5	5	.....	5	.....	5	.....	5	35
Montpelier	10	10	10	5	10	5	5	10	5	5	75
Oneida	10	5	10	5	10	5	5	10	.....	5	65
Pocatello	5	10	10	5	10	5	5	10	5	5	70
Portneuf	5	10	5	5	.....	5	.....	10	.....	.....	40
Rigby	5	10	5	5	5	5	5	10	5	5	60



STAKE	Membership	Class Work	Special Activities Pr'gm	Scout Work	Slogan	"Era"	Fund	Participation in M.I.A. Programs	Stake & Ward Officers' Meetings	Ward Officers' Teach.-Tr. Class Meetings or	TOTAL
Twin Falls .....	5	10	10	5	5	10	.....	10	5	5	65
Yellowstone .....	10	10	5	5	10	5	5	10	10	5	75
<i>Arizona</i> .....											
Maricopa .....	10	5	10	5	10	5	5	10	5	5	70
St. Joseph 8 Wds... <i>Wyoming</i> .....	5	5	10	.....	10	5	.....	10	5	5	55
Big Horn .....	10	10	10	5	5	5	5	10	5	5	70
Star Valley .....	10	5	10	.....	5	5	.....	10	5	5	55
Woodruff .....	5	5	5	.....	5	5	5	5	5	5	45
<i>Colorado</i> .....											
Young .....	10	10	5	.....	.....	5	.....	10	10	.....	50
Taylor (Canada) ....	10	10	5	5	10	5	.....	.....	5	5	55
Moapa (Nev.) .....	10	5	10	.....	10	5	5	10	.....	5	60
Union (Ore.) .....	5	10	10	.....	.....	5	5	10	5	5	55

Notice how many responded to a genuine report for November. Thank you. What have the delinquents to say? Why not wake up the secretaries of the wards and stakes, and let us have a complete report for December, by January 5? Stake officers are responsible for the stake report, make ward officers responsible, so that we may hear from every stake in the Church for December. You can do it, with just a little determination. Put it to work, and thanks in advance. Nebo stands in front with the greatest number of points, this month.

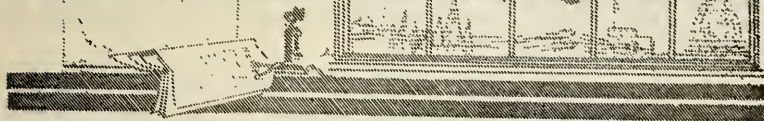
### Arco Again to the Front

Last year, Arco in the Lost River stake made a remarkable showing in subscriptions for the *Improvement Era*. They are coming again to the front for volume 24. In a letter dated November 8, Parley P. Black, our agent in that ward, sent in 10 subscriptions, enclosing \$20, and said: "We have the *Era* in 67 homes and expect to get it in every home by December 1, 1920." We certainly congratulate the agent and point to the fact that subscribers, once receiving the *Era* and reading it, remain with us, doubtless from the fact that the interest and instruction in the *Era* is worth the money."

### Preston, Nevada, Shows Good Work

Mr. Jesse H. Draper, writing from Ogden, Utah, encloses an efficiency report of the Preston ward, Nevada, North Weber stake, which shows that 20% of the ward are members of the Mutual Improvement Association; that in class work, special activity work, slogan, fund, participation in programs, and ward officers and teachers' meetings, the ward stands 10; in Scout work, 5; and the *Era* is subscribed for in every home in the ward but four. The ward is located some 365 miles from Ogden and the Church population is 115. The ward was the first in the North Weber stake to pay its complete fund. The ward is visited only once a year by the officers of the stake. Orthelo C. Bradley is the president, and in a letter sent to Supt. Jesse H. Draper, dated Dec. 1, he said that the ward had held an enjoyable harvest festival, in which they had carried out completely, the program outlined in the special activity pamphlet.

# PASSING EVENTS



*The Nobel peace prize*, for distinguished services in the interest of peace was awarded, Dec. 10, to President Wilson, by the Norwegian Storting.

*The total cost of the war* to the United States, according to treasury figures now published, was \$24,010,000,000. The expenses of the American peace commission were \$1,651,191.09, from Dec. 1, 1918, to Dec. 4, 1920. These expenses included the cost of newspapers, magazines, coal, and cigars.

*General Alvaro Obregon* was inducted into his office as President of Mexico, Dec. 1. The new president was born in 1880 in the state of Sonora. He was a staunch supporter of Carranza. When the latter, in the fall of 1919, retired, Obregon announced his own candidacy and was subsequently elected.

*Herbert J. Foulger*, former member of the bishopric of the Twenty-first ward, Salt Lake City, and a member of the High Council of Ensign Stake, passed away, Dec. 6, at his home on Second Ave., at the age of 72 years. He was born in London. For a number of years he has been identified with mercantile institutions of this city.

*Five hundred employes* of the Nash Clothing Manufacturing Company, Cincinnati, Ohio, on Nov. 30, offered to surrender their jobs for one month, in order to give work to the unemployed of other clothing factories. They also offered to accept reduced wages, if necessary, to bring down the price of clothing and stimulate business. Such acts of unselfishness are worthy of being recorded.

*The arrival of four* of "Utah's best crop," three boys and a girl, at the home of Mr. and Mrs. Wm. T. Knight, of Plain City, was announced on Dec. 1. The four babies were named, Kenneth, Kenton, Keith, and Kathryn. Mrs. Knight is 30 years old and her husband 34. Prior to the arrival of the new babes, there were four children. Kenneth and Keith died a few hours after their birth.

*The portrait of Joseph Simmons Wilkes*, marine, who was one of the first Salt Lakers killed in the world war, has been given to the Salt Lake post of the American Legion by members of the organization who belonged to what was formerly the Joseph Simmons Wilkes post No. 2. The likeness will be hung in legion headquarters in the basement of the Hotel Utah. The picture, which is from a photograph, is a product of the brush of Girard Hale, portrait painter, of Salt Lake.

*Famine is ravaging* some portions of China. A report published, Dec. 9, stated that fifty million people were directly affected, and that it was expected that twenty million children would perish unless speedy relief

could be obtained. President Wilson, on Dec. 9, issued an appeal to the American people for aid and appointed a committee, with Mr. Thomas W. Lamont, of New York, as chairman, and Mr. Norman Davis, undersecretary of state, to receive funds for the sufferers.

*William Buckley*, a pioneer musician of Provo, passed away in that city, Nov. 28, at the age of 82 years. He was born at Nottinghamshire, England, November 28, 1838. He joined the Church in England and came to Utah in 1871 and settled in Provo. He was for many years the Utah stake organist. At the time of his death he was a member of the Utah stake high priests' quorum. He is survived by three sons, five daughters, one sister, two brothers, 24 grandchildren and 12 great-grandchildren.

A table prepared in the office of the state board of equalization, showing the assessed valuation of various classes of real estate property in the state of Utah this year, carries the total for all classes in all counties of the state at \$241,999,232. This is approximately one-third of the total assessed valuation of the state, which is, in round numbers, \$717,000,000 this year. Last year real estate in the state was assessed at \$213,455,079, or a slightly smaller percentage of the total assessed valuation of the state of \$692,000,000.

*J. William Forsberg*, 52 years of age, died Nov. 19, at the family home, Salt Lake City. At the time of his death, Mr. Forsberg was superintendent of buildings for the L. D. S. university. Previously, for nearly thirty years, he was with the University of Utah, in the mechanical department. Mr. Forsberg was born in Horndal, Sweden, September 29, 1868. He emigrated to the United States in 1887 and came to Utah in 1889, the first of his father's family to leave the native land. In addition to his widow, he is survived by seven children.

*Calvin Luther Lightburn*, formerly prominent in the development of Utah, died at Denver, Nov. 17, at the age of 78 years. He was born in West Virginia, Sept. 17, 1842; came west in a prairie schooner from St. Joseph, Mo., in 1866, and opened a general merchandise store in Salt Lake City in the autumn of that year. In the winter of 1869-70 he saved a population of 2,000 people, in South Pass City, Wyoming, from starvation, by hauling potatoes in prairie schooners from Ogden. Being a veteran of the Civil War, he rendered valuable service in several expeditions against hostile Indians.

The number of farms in Utah is given, by the Census Bureau, as 25,662, containing 5,050,410 acres, and valued at \$31,274,728. The value of land and buildings shows an increase of 107.4 per cent, as compared with 1910. The value of lands and buildings of the farms in the following named counties together with the percentage of increase in the past ten years, is given thus: Cache County, \$29,201,994, 123 per cent; Box Elder, \$25,629,466, 129.8 per cent; Sanpete county, \$16,493,284, 168.7 per cent; Davis county, \$14,813,318, 49.6 per cent; Duchesne county, \$7,296,742, 1910 not given; San Juan, \$3,567,015, 443 per cent; Beaver, \$2,709,795, 100.3 per cent; Piute, \$1,678,864, 132.4 per cent; Carbon county, \$1,520,945, 65.4 per cent; Dagget, \$325,400, 1910 not given.

President Wilson has accepted an invitation of the Council of the League of Nations, to act as mediator between Armenia and Turkey. The announcement was received with great satisfaction by the members of the Council. The United States was also invited, by the permanent military commission of the League, to participate in a study of disarmament, but



this the President declined. Austria, on Dec. 1., was recommended for membership in the League and Bulgaria was, a few days later, accorded a similar recommendation. On the other hand, the representatives of Argentina left the Assembly because their amendments were not acted upon at once. On Dec. 15, Austria was by unanimous vote of the Assembly admitted to the League.

*Utah county farmers* have received more than \$3,000,000 for beets grown in the county during the last year, the settlement being for all beets shipped before November 1. Of this amount, the Utah-Idaho Sugar Company, with its factories at Lehi, Payson, Springville, and Spanish Fork, distributed \$2,500,000, and the company also distributed \$275,000 to growers in the Provo district. The Springville-Mapleton factory distributed approximately \$225,000. According to officers of the sugar companies, this represents about 60 per cent of the payments to be made on the beet crop for this year, the total being estimated at not less than \$5,000,000 to the farmers in the county.

*Joseph R. Morgan*, former bishop of the Fifteenth ward, died in Salt Lake City, Nov. 18, at the age of 85. He was born April 26, 1835, in Little Dean's Hill, Gloucestershire, England. Having joined the Church in early youth he became active in missionary work in England as a traveling elder, and was associated with President Charles W. Penrose. Elder Morgan came to Utah in 1862. He was made bishop of the Fifteenth ward, succeeding the late Bishop Elias Morris. Fifteen years ago, he retired from the bishopric and lived in the Thirty-first ward for several years. He is survived by his wife, Mary M. J. Morgan, and by six children, thirty-seven grandchildren, and seventeen great-grandchildren.

*Sebastopol* fell into the hands of the Russian soviet forces, Nov. 14. General Wrangel, with his staff and the French high commissioner, M. Martel, were taken on board a French war ship. The Russian Bolsheviks obtained control of the entire Crimean peninsula. Thirteen thousand fugitives had arrived in Constantinople, Nov. 14, and others were on their way. According to a London dispatch dated Nov. 26, Russian soviet troops have been ordered to the Afghan-Indian frontier. It is also reported that at a meeting of the Communist Internationale, held at Moscow, and attended by Lenine and Trotzky, an American representative urged the union of the Negroes in America with the revolutionary organizations of the world for the furtherance of soviet governments.

*The Greek cabinet resigned* Nov. 16, after having been defeated in the general election, Nov. 14. Venezelos, the premier, left Greece for Egypt. Disorders in the streets of Athens were suppressed by troops. On Dec. 5 the Greek people by overwhelming majorities voted for the return of the pro-German, exiled king, Constantine. As a result of the elections, Great Britain and France may withdraw their financial support of the Hellenic kingdom. As soon as the result of the plebiscite in Greece became known the Greek patriarch called the holy synod and the lay council into extraordinary session and it was decided to dispatch an energetic appeal to Constantine, exhorting him to abandon his claim to the Greek throne in favor of Prince George. The Greek government, however, Dec. 10, sent the ex-king an invitation to return to the kingdom and the throne.

*Contract was awarded*, Nov. 17, on the Skipper Bay reclamation and drainage project near the mouth of Provo river. This project is said to be the forerunner of a new plan of a reclamation campaign, which will ulti-



mately result in the saving of thousands of acres of the richest land in the state. It will be one of the first instances of diking off the waters of Utah lake, so that the land may be drained when the lake is low and the water pumped out when the lake is high. This land is flooded most of the year and has been enriched by the growth and decay of tules. If the water can be taken out it should grow anything. There are thousands of acres of the same sort of land along the lake for miles. It can be reclaimed at a trifling cost, as compared with its ultimate value.

*The final session of the sixty-sixth congress* of the United States convened at noon, Dec. 6. The President's message was read in both houses the following day, Mr. Wilson having taken the advice of his physician not to appear in person, on account of his physical condition. The message was somewhat briefer than usual. It recommended revision of the tax laws, with simplification of the income and profits taxes; independence for the Philippines, a loan to Armenia, economy in government appropriations, the creation of a workable budget system, cold storage and other laws affecting the cost of living; the federal licensing of corporations, as recommended in previous messages, and the rehabilitation and training of disabled soldiers and sailors. There was no reference to the League of Nations. The document is regarded as the farewell message of President Wilson.

*James C. Hamilton*, former bishop of Mill Creek, died at his home, 3980 Seventh East Street, Nov. 28, at the age of 74 years. He was born in Warwick, Canada, January 10, 1846, and was the son of James L. and Mary Ann Campbell Hamilton. He went with his parents to Nauvoo, Ill., in 1846, and from there accompanied the Pioneers as far as Omaha, Neb. Later, on the advice of President Brigham Young, the elder Hamilton removed to Missouri, where the family remained until 1852, when the Hamilton family joined a train of emigrants and came west to Utah, arriving in 1852. The Hamilton family located in Mill Creek, where Bishop Hamilton lived practically his entire life. He was the bishop of Mill Creek ward for twenty-four years. At the time of his death he was a patriarch.

*A Utah artist*, according to recent news from Paris, was given high honor in art circles. We read: "Artists and art lovers in general are familiar with the Salon d'Automne, which is held each year in the Grand Palais. At this year's exhibition the jury consisted of forty-six members, all of them leaders in the profession, and the only English-speaking member of the jury is an American, Mr. Lee Greene Richards of Salt Lake City, Utah. The jury completed its task of judging several thousand pictures for this year's exhibition on Saturday, September 18th, and then proceeded to pay a very delicate tribute to the only American member by giving a luncheon in his honor at the restaurant Ledoyan.

Monsieur Frantz Jourdain, president of the society, delivered a short address, in which he referred to the staunch friendship which had always existed between America and France, and congratulated America upon sending such an able representative to assist in the work of this year's salon. Mr. Richards was taken completely by surprise, and it was some time before he realized that the other members were in earnest, and that it was up to him to make a speech of thanks, which he did with much tact and pleasure. Mr. Richards is exhibiting at this year's salon three portraits which he painted this summer in Paris. The portraits are of Mrs. Theodore L. Genter and her two children, David Harold, and Esther Anna.

*Dublin*, Nov. 21, was the scene of murder and reprisal. Fourteen men were killed in attacks arranged simultaneously in various parts of the city.

Shooting began in the street at midnight. In the morning small bodies of men, from six to eight, presented themselves at marked houses, called the victims out and shot them, or entered and killed them in bed or wherever found. In the afternoon sixteen lorries filled with auxiliary police entered Croke park, where a football game was in progress. The policemen were hooted, whereupon they fired, first in the air and then at the crowd. A panic ensued resulting in many fatalities. On Nov. 28, fifteen warehouses in Liverpool and Bootle were set on fire by incendiaries. It was alleged that this was the result of a Sinn Fein plot to destroy the entire dock area of the great English sea port. Incendiary fires were reported from Dublin and London, Nov. 30, and on Nov. 29 fifteen auxiliary police cadets were killed near Kilmichael, County Cork, Ireland. According to dispatches read in the House of Commons, the party which ambushed the cadets consisted of from eighty to one hundred men, all dressed in khaki and wearing steel trench helmets. They fired from both sides of the road on the lorries and also directed an enfilading fire. By force of arms some of the cadets had been disarmed and brutally murdered; their bodies were rifled of all money and valuables and even clothing was taken from the corpses. Arms and ammunition also were taken and the lorries burned. The secretary for Ireland said he thought that, with fifteen officers of the late war thus lying dead, the house would not wish to continue the discussion. He termed the affair a challenge to parliament and civilization. On Nov. 30, the city hall at Cork was entirely destroyed by fire. Martial law was proclaimed, Dec. 10, over the city and county of Cork, the city and county of Limerick and the counties of Tipperary and Kerry.



*Grandparents to Four Pairs of Twins.*—The above photo represents Mr. and Mrs. James Anderson, Sr., Fairview, Utah, who are the grandparents of four pairs of twins. With them are the four pairs of little folks. The two girls at the back are Dora and Flora Larsen. The boy and girl to the left are Merrill and Myrtle Terry. The two boys to the right are Don and Von Anderson, and the baby girls in arms are Fern and Fawn Anderson.

*President Nephi Jensen of the Canadian Mission, writing under date of December 13, reports the mission progressing nicely: "In a year and a half we have grown from 8 to 86 missionaries. The field of operations has been extended from two conferences, at the time of the organization of the mission, to eight at the present time. Although missionary operations have been carried on less than a year in some of these conferences, there has been baptisms in all but one. We have met with no serious objection or opposition and in almost every instance where newspaper attacks have been made, space has been given us for replies. The newspaper men have been especially liberal to us. Twenty-four dailies have published, without charge, accounts of our meetings and articles and interviews furnished them. A number of other newspapers have published feature articles concerning the Cardston temple. If you know of any young men who want to do missionary work with a good people and under a flag that stands for fair play, steer them to Canada."*

## Improvement Era, January, 1921

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Edward H. Anderson, } *Editors* Edward H. Anderson, *Business Mgr.*  
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*Sixteen million pages published by Utah experiment station in four years—many bulletins still available for free distribution.* During the last four years, according to Dr. F. S. Harris, director of the Utah Agricultural Experiment Station, the station has published 16,000,000 pages of printed matter in the form of circulars and bulletins on a variety of subjects, for free distribution to persons interested in agriculture, in addition to numerous papers in the scientific agricultural journals of the country. The station now has, says Dr. Harris, a mailing list containing approximately 10,000 names of people interested in agriculture to whom the publications of the station are mailed as printed. The station is supported by state and federal funds and anyone interested in agriculture is entitled to be placed on this list to receive these publications. There are also, says Dr. Harris, many of the publications issued in the last few years still available for free distribution to any resident of the state requesting them.

The farmer's leisure time for reading and study, according to Dr. Harris is confined almost exclusively to the winter months when there is not the usual rush of farm work, and the station will, therefore, make a special effort to place its publications at the farmer's disposal during the next few months.

## Education Pays—

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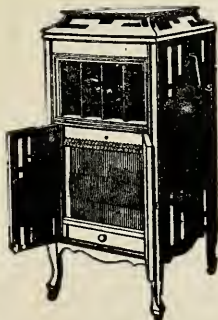
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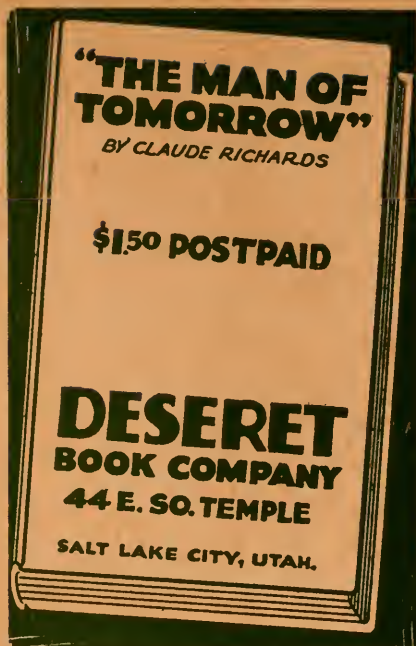
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